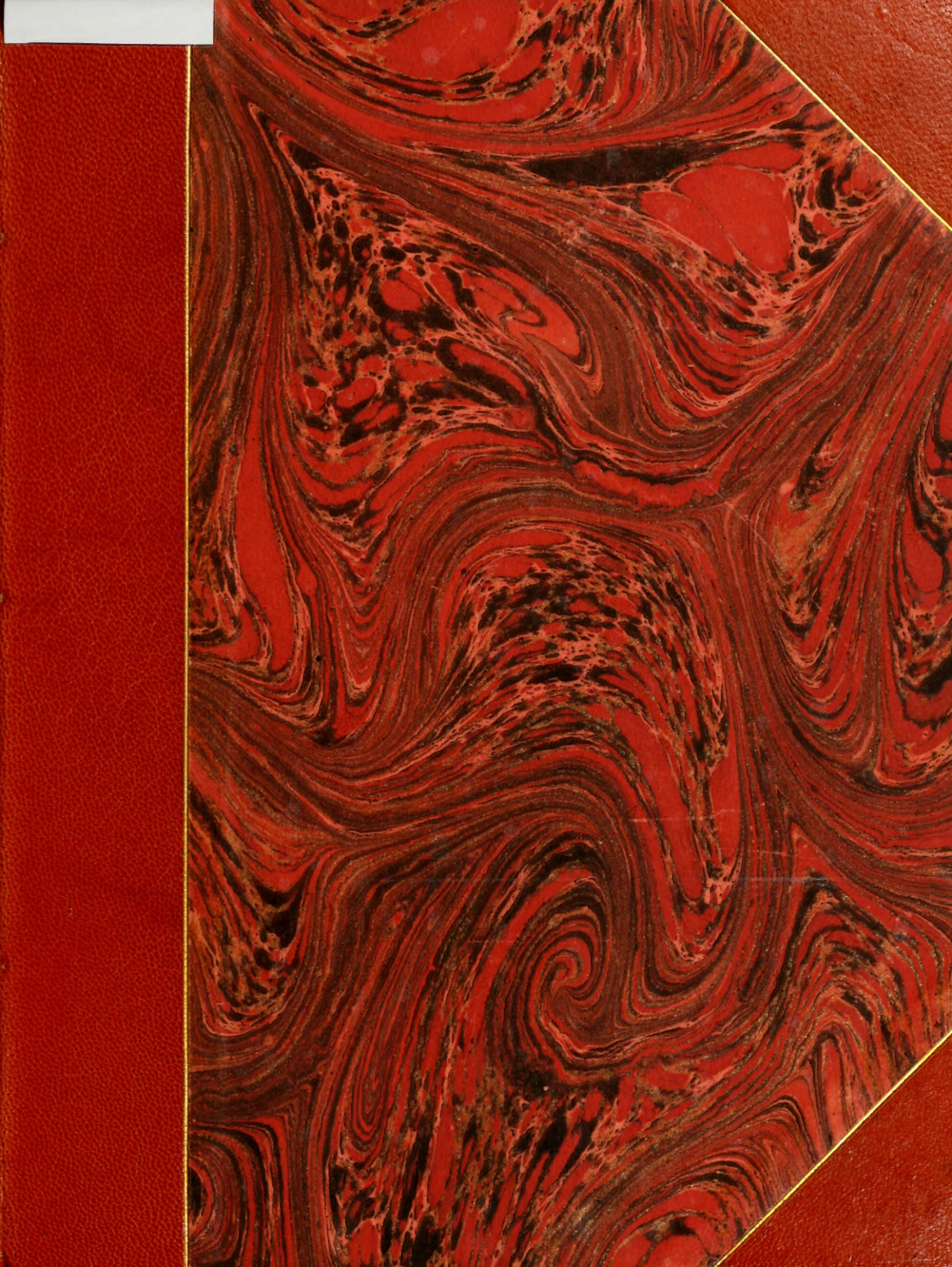

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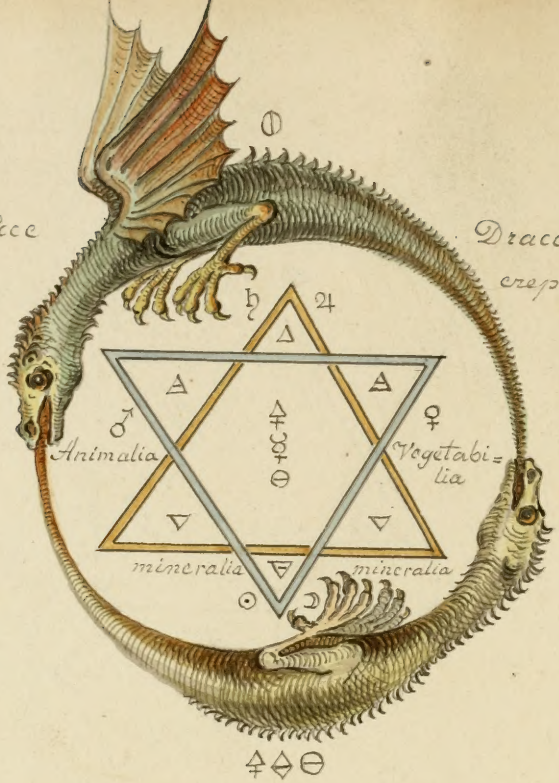

Pervigil Ecce Draco! Squamis crepitantibus horrens!

Whenever the Dragon meets an Ennemy, they fight. The Volatil must become fixt, Vapour and ▽ must become ▼, △ must become corporeal, or no Life can enter into the ▼. The Superius must become Inferius, and Vice Versa The fixt becomes volatil, The ▼ becomes ▽, Vapour, ▲ and △, whilst △ returns to the Centre of the Earth. Heaven i.e. △ must be converted into a fixt ▼. The Dragon with Wings kills the Dragon without Wings, and the Latter destroys the former. Thus is manifested the QuintEssence and its power.

Aurea Catena

Homeri

that is

a Description of Nature

and

Natural Things;

how and from What They are generated
and how they are destroyed again, and
What that Subject is which generates,
destroyes, and regenerates all
Things.

by

Anonymus.

Franckfurt and Leipzig.
1723.

Translated from the german by S. B. 1797.

Aurea Catena Homeri

Annulus platonicus

Chaos confusum.

☊ Mundi volatilis incorporeus. (Spiritual incorporeal ☿, containing the universal △, without a Basis or alcaline Body.)

☊ Mundi acidus corporeus. (Nitre, or corporified ☊ mundi, in ▽. ♀ nature — male.)

☊ Mundi fixus alcalicus corporeus. (Sea Salt, or corporified ☊ mundi in ▽. ☿ & ☉ nature. Female.)

Materia prima omnium Corporum Sublunarium. (☿ and ☉ united.) Husband & Wife

Regnum animale (the most volatile.)

Regnum Vegetabile sive acidum (Between volatil and fixt The Mediator.)

Regnum minerale (Fixt, the volatil ☊ is here downwards.)

☊ Mundi concentratus fixus, sive Extractum Chaoticum purum. (The unfermented ☉.)

Perfectio consummata, quinta Essentia universalis, ☉. (fermented and specified with ☉.) Lapis philosophorum.

Explication of the golden Chain of Homerus.

After the Chaos is divided a Volatil Δ is sepa-
rated;

This is named Δ mundi; Dew, Hail, Rain,
Snow and all what comes from the atmosphere
are its faithful Companions!

Here is hidden the Volatil Sperm of the
World from the Upper Regions, when it de-
scends into the Lower; out of which it takes
a Body and appears Visible and palpable
before our Eyes.

Nitre is known to the Whole World! But
where is He that can enumerate all its
Virtues? It is in ☿, that can fabricate
all Things! The Lower Regions are subject
to it. The Upper Regions cannot be without
it! It is ☿ which Generates all Nature!
Here is the Father of all Things, who
causes the Foundations of the Earth to
tremble!

Its power has been given to it by the
Creator! Its Dominion is over the Skies,
the Earth and the Sea!

It is the Adam of all Things, out of
which the Eva originates!

The End will be obtained, when the Earth has been so raised. When Adam has been fixed and does no longer pulmicate, and when Eva sitts along side of him.

Sun and moon the motion of the Ocean and the Earth, moving continuly, convert Adam into Eve.

Through Heat and cold and the Tides of the Seas the Earth resuscitates, which

is named Common Salt and Alcali, feeding the Children of Nature with its Blood;

When the Male and Female meet, a perfect Fruit is engendered;

The double ☥ and alcaline Salt gives a Flavour to every Dish.

The Volatil animal Kingdom demonstrates this!

The Vegetable Hermaphrodite, which is between Volatil and fixt, shews also from whence it proceeds.

The fixt Earths, Stones and Metals prove that they belong to ☾ and ☉.

Sir

Sir Kenelm Digby's Sympathetic Powder p. 131

Air, Water and Earth demand the active principle from ☿.

When now the noble Sperm of the World has been fixed, and from Vapour and water has been converted into a fixt Earth, then is accomplished that which the Wise esteem most!

The Volatil must become fixt and from Vapour and Humidity must becomes Earth and a dry red Blood; then it is the Treasure of the World and the highest Blessing!

a perfect perfection which expells poverty and Diseases!

Finis!

of the Generation of Things

Part 1.

Chapter 1.

What Nature is.

Nature comprehends the visible and invisible Creatures of the whole universe. What we call Nature especially, is the Universal Δ or Anima Mundi, filling the Whole System of the Universe, and therefore is a Universal Agent, omnipresent, and endowed with an unerring Instinct, and manifests itself in Δ and Light. It is the first Creature of Divine Omnipotence.

Chapter. 2.

How all Things proceed therefrom.

Thus God created first this invisible Δ and endowed it with an unerring Instinct and a Capacity to manifest itself in 3 principles.

1/ In its Original most universal State, it is perfectly invisible, immaterial, cold, and occupies no Space, in this tranquil State it is of no use to us, yet in this unmoved State it is omnipresent.

2/

2 In its Second State it is manifested by mo-
tion or agitation into Light. In this State it
was separated out of the Chaos, when God
said „ let there be Light. yet it is Still cold.
When gently moved or agitated it manifests
Warmth and Heat, as is the Case in all Fric-
tions and in Fermentation of moist Things.
3 When collected in a Sufficient quantity and
violently agitated it is manifested into bur-
ning Δ. This continues burning as long as
it is agitated and has a fit Subject to act
upon; when that fails, it returns to its first
State of tranquil Universality. In the Cha-
racter of burning Δ it manifests Light and
1 Heat. Thus we say in its first most uni-
versal State it is perfectly invisible and im-
material
2 In its Second State of manifestation it is
visible in Light but remains cold and immate-
rial.
3 In its third State of Heat and burning Δ
it is visible, hot or burning, and becomes
somewhat Material as it occupies Room
or Space whilst in this State.
We have seen now 3 distinct powers of
the Universal Spirit, but it possesses Still more
and even Some inconceivable powers.

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We have told you that the Universal △ is endowed with an unerring ~~Inst~~ Instinct, working by the most simple and nearest Way; it has also, besides its already mentioned conspicuous qualities, two occult powers, viz: attracting and repulsing, and these two powers are inconceivably great!

We see various Instanus of it in Thunder and Lightning, in Earthquakes, Hurricanes and in the surprising Effects of Gunpowder.

When God created this Universal △, he gave it a power to become material, that is to become Vapour, Humidity, ▽ and ▼, although that △ in its own universal Nature is and remains centrally the Same. Thus you see, the Beginning of the 4 Elements, 1° burning △; Vapour or Humidity mixed with Cold △ constitues atmospheric 2° △, which still more condensed becomes 3° ▽, and ▽ inspissated becomes 4° ▼. Originally it was but one Element, △.

NB: △

Thus the Universal △ became a Vapour of immense Extent, which by further Inspissation became Chaotic ▽, and out of this Chaotic ▽ the Creator Separated the Light, that is: Separated the universal

invisble

invisible Δ into Light. Thus We see here that
universal, at first invisible Δ, manifested in
two Principles, Light and Humidity ∇ (= agent and patient);
Therefore out of Light and ∇ GOD has created
all Things —
∇ Was the first Condensation or Corporification
of the Universal Δ, which ∇ nevertheless in its
Centre was and remained Δ, full of Life and
Activity, and the more so, as it was assisted by
its Equal the Light, separated out of it, as
much as Was necessary for the Creating of
all Immaterial and Material Beings, and
in Succession of time for their maintenance.
Of the separated Light we have Spoken before
we have now to consider its first Body
Humidity or ∇. This ∇ differs in regard to
Rarefaction or Density; if rarefied to a certain
Degree it constitutes Δ, that is Δ predomina- Δ
ting above ∇, but if condensed to a certain
degree it becomes Humic ∇, or Humidity ∇
predominating above Δ. Nevertheless in both
that is in their Centre lays concealed Δ or
the Universal ☉.
As soon as the Δ gets deprived of this
universal Δ, which animates it and renders
it elastic, it becomes immediately putrid,
and thereby declines lower down, becomes

Humidity

▽ Humidity, mud, ▽ and immoveable, It is the same Case with ▽, when deprived of △ or of animated △, it becomes putrid, condenses still ▽ further and becomes ▽, immoveable.

God has ordained it so that the universal ☌ by means of Humidity should work all Things because Humidity mixes easily with every Thing, by means of which the ☌ can soften, penetrate generate, destroy and regenerate all Things.

N.B. Thus Humidity or ▽ is the Body, the Vehicle and Tool out the ☌ or △ is the Operator, the universal Agent, the anima et ☌ mundi, the all working ☌ and Power of God.

The universal Sperm the genuine Agent, the only Agent and Fabricator of all natural Things.

the rise of the Electric △:

This universal △ fills not only the whole Space in the Universe between the heavenly Bodies, and as it has a power to become material it generates a Subtil Vapour or invisible most Subtil Humidity, its first passive principle; It causes therein a gentle fermentation and a general, gentle, most Subtil Fermentation takes places universally, and

and by this Reaction the Universal Acid is every where generated, which we can deem nothing else than a most Subtil incorporeal Nitre ☉, outwardly Cold and inwardly △.

Thus this Spiritual incorporeal Nitre or universal Acid We deem the Second invisible Change of the Universal △ generated out of Chaotic invisible Humidity; and as this approaches the Atmospheres of the heavenly Bodies, it becomes gradually more and more material, until it meets an alcaline passive principle wherein it fixes itself and forms Native ☾, so that from ☉ it becomes ☾.

Thus we say, not without good reason, that the Solar Rays of Light are nothing else but a most subtil Spiritual ☉, which gradually becomes more and more ☾eous, as it approaches the Earth, but Sea ☿ in the Ocean; animating the Atmosphere with △ or Life, and thereby giving Elasticity to the A, and Life and preservation to the V.

∴ It appears that the Author of the Anima Catena had a most wonderful Knowledge of Nature, and as You See, his System of Nature is nearly my own; he has written this book above a 100 years ago, yet after Otto Gericke first discovered Electricity in Germany:/

/: Otto Gericke a Native of Magdeburg discovered Electricity in the year 1640, and made first use of a Globe made of melted ♃ :/

From this Every Man of Common understanding may learn what Nature is and its Origin.

There is that between the Firmament and our Earth continual Vapours, Clouds and Fogs, which ascend like a Transpiration of the Earth, and are sublimed upwards by the Central Heat of the Earth. This Chaotic ▽ and Vapours contain and are the first matter of all Things, and although this appears very Simple before our Eyes, yet it is two fold, as it contains △ and humidity, The invisible in the Visible, the △ or ☍ is the agent and the ▽ the patient.

NB: Whosoever wishes to arrive at the Fountain of Secret Wisdom, let him mind this Well; and let him go with this Central point of Truth to the Circumference, and for ever imprint in his memory: that from △ and ▽, or ☍ inclosed in Humidity all Things in the World are generated, preserved, destroyed and regenerated.

Whosoever comprehends this well, will find no difficulty in analising natural Things, as he may easily volatilise the fixt and fix the volatil; a Stinking Subject he may convert into a pleasant Smelling one, out of poison

poison he can make a Salutary medicine, because he knows that all Things proceed from one Root, and return to that Root; The Distinction is external and regards only the Modification of the matter, which is more or less digested or fixed. Therefore the Philosophers say that their matter is in all Things, yet they have selected such Subjects wherein the Universal ☉ is more abundantly con and more concentrated and easyer to be obtained. otherwise that ☉ is All in All.

Chapter. 3

How all Things are further generated

We have declared that the Universal Spirit or that △ and ▽ are after God the first matter of all things. The two-fold Fire of Nature to wit ▲ and ▼ by the action of the Sun ☉ therein diffused, has begun to ferment, and thus to generate matter.

(1) first the ▼ was perfectly united with water, and by means of the action of the Sun ☉, it became turbid, inflated, and thus generated Earth. It was divided into various ranks into A (2) a vertical most subtle, into a rank or less subtle, (3) into A into a rank corporeal, and into a Body. ∴ ▽ ∴

at first it was 1 and 2, now it is 1 2 and 3, otherwise 4 and 5.

It was 1. as a simple Humidity; Two, as a ∇ containing a ☉. Three when it was separated into Volatile, Fixt and Sixt, that is unyniting, creating into Volatil, Accidum and Acetii; Anima, ☉ Corpus; Four, when it was divided into the 4 so called Elements, △ ▽△▽; Five, when it is by art, assisted by Nature, formed into an indestructible, very quint Essence, thus: ☿.

When the ∇ has attained to its Term of putrefaction, We may separate one Subtil after another; the most subtil will certainly ascend before the less subtil, and so one minute after another while the least volatil comes last.

God has ordained that the different modifications of the Universal ☉, in the 4 Elements should continually generate and produce a universal general Sperm, for that reason God has given to each Individual Thing its Agent and Patient, in order to cause a Reaction; This we see by the Evaporation of numberless Subjects, who send forth what ever humidity they have

more

more than is necessary. This Evaporation, when from above, is called Influence, but when from Things here below it is called Effluvium.

God has given Each Individual its particular Sperm, which however all Depend on the Universal Sperm, as their Ruler and Conductor ~.

Chapter 4.

How the Universal Sperm is Generated by the four Elements.

After God had divided or Corporified the anima or or Mundi the simple Chaos into 4 Elements or predominating leading principles, He said to them, increase and Multiply: The Heavens and the Air, both animated by the Universal △ are the Father, the Male, the Agent or Operative principle. ▽ and ▼ are the Mother, the Female or Passive principle. These 4 are nevertheless only 2, △ and ▽. They are forced to engender constantly a regenerated Chaotic ▽ or Primordial Chaos out of their Centre, for the Generation, preservation, destruction and regeneration of all Things, and this will continue until it pleases God to cat-

cine

calcine and regenerate the whole Earth.

These 4 so called Elements, which must fabricate the universal Sperm or regenerate the Chaos when one Extreem is considered towards the other seem quite contrary, and indeed as contraries, they can not effect any good: yet when they meet orderly, they are fully capable to execute that what God has ordained them for.

NB: It is a Natural and philosophical axioma, non transire posse ab uno Extremo ad alterum, absque Medio. That is: it is impossible to proceed from one Extreem to another Extreem without a Medium. This Axiom every artist ought to mind, thousands err because they do not observe this Truth.

△ cannot become ▽ without ▲, and ▽ cannot become ▲ without ▽. If you would unite △, as being extreem Volatil and subtil with the ▽, which is corporeal and fixt, you will never be able to do it; because the most volatil will forsake the fixt and return to its Chaos. This is so in all natural Things, that the most Volatil principle cannot unite with the most fixt without its proper medium. an artist ought to observe this constantly that he may not loose his time, his matter and Expences.

Therefore if you want to unite Heaven or △ with

with the ☿; or Convert ☉ into ☿, unite it first with its nearest volatil medium, /: ☉ :/ and they will unite immediately. When that is done give them the ☿, as a medium between ☉ and ☿, and they will also unite: then add the ☿, and thus you may unite ☉ with ☿ and fix it therein; and so vice versa turn the ☿ into ☿ with ☿, then convert it into ☉, and the ☉ into ☽ by means of ☉.

The Heaven or ☉ is extreemly subtil, the ☉ is also subtil but one degree more corporeal than the ☉; ☿ is again a degree more corporeal than the ☉, and the ☿ is a degree more corporeal than the ☿. Thus we must proceed as nature does, and we may then obtain a quintessentificated Operation, if we do not mind this, we can do little or nothing.

Nature has its different degrees of subtility, and mixes the most subtil ☉ with the less subtil and that with the least subtil. /: ☉ :/ pure /: ☉ common. :/

When they are united they influence into the most subtil ☿ then into the less subtil and into the grossest; /: Sea ☿ :/ Then it mixes gradually with the most subtil ☿, with the less and least subtil. /: Stones, Flints &c :/ until it becomes Rocks and Stones. /: mud :/

In a Chymical anatomy we see how the most subtil comes over first, and how Nature regulates her Creatures and does not confound one principle

with the other, but lets go the most volatil and most Subtil first, and then the next less volatil and so on ☿ for Example:

Take an ☿ out of a Field or meadow, or what ☿ you please, pour ▽ upon it So as to dilute your ☿ well then let it Stand a few days, and you will find that the Coarse heavy ☿ Settles at the bottom of the Vessel, you must Stir it 3 or 4 times a day. The ▽ will in the mean time dissolve the most Subtil ☿, which is its ☉ this does ~~not~~ unite with the ☾ as being a Virgin ☿.

as Soon as this ☉ or Virgin ☿ is extracted out of the common ☿. the ☾ cannot dissolve it any further.

Now you must cytic this ▽ containing the ☉ into a Spiritual ▽, and you must cohobate it so often until all the ☉ has come over with the ▽.

This ☾ now has the power to dissolve again the next Subtil ☿, which can like the first ☉ be distilled over as a Spiritual ☾.

With this ☾ you may proceed in dissolving one of the remaining ☿ and by distillations and Cohobations you have dissolved the whole quantity and volatilized it into a Spiritual ☾; This is a tedious Operation, but of great mo-

moment; In the same manner Natures operates by dissolving and coagulating, until the Universal Sperm of all Things is generated which is ⊕. The artist must observe that Nature proceeds gradually and regularly, and observes time, Weight and measure, the Operator must do the same he must transpose the External into the Internal and reversely, and he will obtain more and more knowledge.

Chapter. 5.

In what manner the divided Chaotic ∇ is regenerated and becomes the universal and general Sperm of all Things called Anima or Spiritus Mundi.

The 4 so called Elements have been separated out of the Chaos, but they proceed all from one. The Form is but one and the matter is but one, The Form is △ and the matter is ∇.

The difference consists in their external appearance, by Fermentation △ became 🜂, and 🜂 became ∇, and ∇ is become 🜄; But when △ is fixed by art or by nature it becomes 🜄, and when the 🜄 is volatilised by ∇ is becomes 🜂 and △.

Because one Element can be converted into the

the other, if these were not true, they would differ centrally, but they do not. The Egyptians that produced these Elements was in the Beginning △ and ▽ they these have been divided into ✝ by a further volatilization and Inspissation; By volatilization Extenuation or Rarefaction Humidity becomes △ animated by △ but by Condensation or Inspissation of that primordial Humidity the ▽ has been formed with the △ turned downwards, towards the Centre of the Earth. The hieroglyphic Characters of the Elements explain their Nature exactly.

/true/

There is not a Subject under the heavens, whether Liquid or dry which does not contain this universal △ and primordial humidity. The first is called Innate Heat, the last is called Radical Humidity.

/alcali/

The universal △ became Humidity externally but remained △ internally; being internally extreemly Spiritual and volatile it was of Course extreemly active and moveable, and by that primitive Mobility, excited Warmth and fermentation, and by that fermentation the universal ✝ was and is continually generated, and when this meets with a /proper Body/ whether in ▽ or in the ✝, the Universal Sperm becomes visible and Corporeal, but whilst it is only a Vapour in the Atmosphere, it is

/☉-☿/

/☽/ then the universal Astral and incorporeal

Sperm.

Sperm. This is the Influence we receive from Heaven by means of the Air.

The Heavens give their Influence, so does the Air, Water and Earth, and with united Efforts they fabricate continually the universal Sperm of the World.

Chapter 6.

Of the Heavens and their Influence.

Heaven: the author calls the Universal Δ of nature Heaven; after the Separation of the Chaos, is the first principle: and became Visible in Light: is the most Subtil and the highest as well as the most Universal, When it generated Humidity it became a most Subtil Vapour, pure and excreem. Volatil, for that Reason Occupies the highest Station or the remotest from the Athmospheres of the heavenly Bodies.

To make this perfectly intelligible, I Understand it thus: Before God created the System of the Universe, He created by Emanation the Universal principle of Light and Δ, with a Creative Instinct: although in a much inferior Degree when compared with its Origin: and power to become gradually material and useful to matter. Its first Step towards Materiality

according

according to Moses and the most ancient Writers seems to have been to generate Vapour Humidity and Water. This then very naturally and orderly produced a Chaos, wherein the unmoved tranquil △ or the first principle of Light, Heat and △ was compounded in ▽ and in a State of Inaction or Repose, until God moved that first principle electrically out of the Chaos and it was manifested in Light, leaving a sufficient quantity in the Chaos for its motion, condension, and Inspissation into Elementary Bodies, ▽ and ▼, as well as Dilatation, rarefaction or Extension into atmospheric Air, which as it was nearer to the ▽, Water predominated, but as it gradually receded from the ▽, Fire became predominant, which the very Character expresses to Admiration.

Thus the manifested Light retaining the generative power of producing humidity of fermenting and acidulating that humidity it could continue to corporify itself gradually and become incorporified ☉, and by those Intermediate means communicate with ▽ and ▼, to impregnate them; as, saysive

Elements:/

Elements: with its Vivifying principle, the universal Δ, whilst enough of the Universal Δ was left in the Chaos of ▽ and ▼, to cause Inspissation and fixation downwards towards the Centre, and Extension or Rarefaction and Volatilisation upwards towards the Superficies, in order that there might be a continual Sublimation of Vapours and Rarefaction of Vapours into atmospheric Δ, and thus further remote, by leaving all its Humidity must become pure Light and cold Δ again, as it was originally; this is the Authors as well as my own System of the ☉ Mundi and its gradual Corporification, and Return to its first universal State. The Circumvolutions which the Almighty Jad has given to the Suns in the Systems of the Universe do in my Opinion no more than perpetually Collect, and Sending forth the universal Cold Δ, manifesting it into a Second now Visible principle called Light, whilst they Atmospheres of Planetary Bodies collect and move it, whereby they obtain Heat and burning Δ, independent of agitating that same universal principle hidden in the Flint and Steel, whereby the same Heat, Light

(and in the surrounding Δ)

Light and Δ are manifested, because the Universal Anima of Light, Heat and Δ is Omnipresent, but One, and All in all Things.

S: B: :/

This most subtil principle is full of Life and the most active, for which Reason we call Heaven the first agent, the Male Sperm, the Soul, a subtil Δ, a subtil ∇, a Volatil ∀.

Heaven and Δ have their Influence not upwards but downwards towards ∇ and ∀, but ∀ and ∇ ascends upwards to meet them. They mix thus in the State of Vapours in order to fabricate the chaotic regenerated and impregnated ∇, or the universal Semi-material Sperma Mundi.

As soon as the Δ is impregnated and animated with heaven /: Δ :/ it communicates immediately with ∇ and ∀ to impregnate them also.

This Communication is done in a moment as the Elements are gradually prepared to meet and intermix with each other, by a continual Circulation. There is no doubt but our atmosphere is continually loaded with Vapours, Exhalations and Clouds for the Sake of Communication of the Elements; as soon as these Vapours become condensed into Rain, Dew, Snow or Hail and fall down, that same moment the Volatilisations and Exhalations

of

of ∇ and ∀ take place and are ready to succeed and meet those, which come down; so that there can never be no Want of generation of such Vapours, Which When Sufficiently dilated or extended, constitute our common Air, which is more or less pure according as it is more or less animated by Heaven or Λ./ in the first Shape of incorporeal ⊙, the ⊙ of the Philosophers:/ N.B. N.B.

The Heavens/: the Ether beyond the Atmosphere pure & with the Universal Cold Λ manifested /: ☿ :/ is light/: receive the ascending Vapours, which as they recede from the Atmosphere become more and more Subtil and Spiritual until they are at length returned to their first Universal State of Ether or ☿. The Atmospheric Air also receives continually the Volatilised ∇ and Succeeding Vapours, until it is saturated and Overloaded, When the Superfluous Moisture is forced down again in Dew, Rain, Hail, Snow.

Thus Δ and Λ come down into the Waters, & impregnate them; the Waters depose their thickest part and give it to the Earth; the Earth becomes thereby Overloaded or Saturated which Superfluity of ∀ and ∇ is again volatilised and Sublimed upwards, by the inverted Λ or Central Heat, into Vapours, which ascension

ascension

ascension and Descension God has implanted into the Universal Δ, as the Great and only agent of Nature, or rather Nature her self; which causes this perpetual Circulation by its attractive and repulsive power, as we have demonstrated in the Second Chapter: /: and in other places :/

The Lover of natural Knowledge may clearly learn here how the Effluvium of one Element becomes the Food and nourishment of another, until converted therein; The same takes places with us and our food, as for instance we eat bread and drink wine, We discharge the Superfluities of our food, which are used for manure on the Land; Seed is sown therein and out of such Superfluities grows again our Food.

Spring

A Tree looses its Leaves during Winter, the Leaves fall to the Root, where they putrefy and become humidity which penetrates to the Root and feeds the Tree again.

Observe this Well and you will fully comprehend the Superius and Inferius of Hermes and our Catena Homeri or platonic Ring. Thus you see a Continual Transmutation of Matter, that is a Continual Change of Modification, whilst the inward Central Δ of Nature

remains

remains always the same, as it was in the beginning. All Things were ▽ at first and return again to ▽. apply this throughout our Books, which is no Small Step towards our art.

Chapter 7.

of the Atmosphere or ♓ and its Influence.

Air is the second principle after the Separation of the Chaos and is the Vehicle or Instrument of the first, i.e. 🜂; We mean here genuine animated ♓. This we call Male, Mans Sperm and first Operator in all Things. The Heavens or 🜂 is the Anima and Life, Whilst the ♓ or extenuated rarified Humidity is the ☽ and Receptacle of the Soul and principle of Life, and Consequently animated ♓ ought to be named Spiritus Vitalis Macrocosmi, or the Vital Spirit of the Earth, which we inhabit. N.B.

♓ is a most subtil humid Vapour or rarefied ▽ wherein 🜂 dwells abundantly. This is more corporeal than the Ether beyond the atmosphere, which Ether is totally unfit for Inspiration, as being to Subtil to fill the Air Vesicles in the Lungs of animals; ♓ (for want of Sufficient humidity, & Warmth —)

/: △ ▭ :/ ☿ as being the genuine Medium between △ and ▽ as it partakes of both is therefore capable to receive the most Subtil celestial △ly Influences as well as the Sublimid Vapours from below, and by a Continual Motion or Circulation, more and more Vapours are converted into ☿, and more and more of such ☿ becomes animated by △, and as soon as it is saturated the superfluous humidity is condensed again and comes down in the Character of animated ▽ such is Rain, Dew, Hail and Snow.

By this you see that atmospheric ☿ is the first Medium to unite △ with ▽ and ▼, and without it the Heavens could never communicate with ▽ and ▼.

/: Observe the excellent Harmony in this man's System of Nature recollecting that Humidity was the first Step towards Corporification of the universal △, confront that with what he says here :/

Thus ☿ becomes Vapour and ▽, and the thicker the ▽ gets, the better it mixes with the Earth, as on the Contrary the Earth by sublimisation or means of ▽ is again converted into ☿, Nature operating these perpetual Changes and Conversions by intermediate Elements, and not immidiately from one

one Extreme to the other; When they unite in Vapours they fabricate the universal Cream of the World ☉, which is partly reserved in Dew and Rain & and partly remains in the ♁ for the sake of animation; the atmosphere and animated Waters fall down upon the Earth, as the Receptacle of all celestial Virtues, and fertilize it, for the Growth and Nourishment of Animals Vegetables and Minerals. The Earth itself is a Condensed or fixed Heaven and Heaven is a Volatilized ☿. ♁ is a rarified ☿ and ☿ is condensed ♁. We have here to note that one Element differs from the other only in this, that the one is Volatile the other fixed, the one is fluid or dissolved, the other is condensed or coagulated, and yet every one is and remains centrally and inwardly what they all were at first, i.e. prima Materia or Δ.

Lastly the Air may well be called Renes or the Kidneys of the Macrocosm, because in the A is chiefly found the Confux of all radical, substantial Macrocosmical Fluids, and the pure Extract or Essence of the World does meet there, where that ancient primordial Chaos is daily and hourly generated and regenerated, for Generation preservation and Regeneration of all Natural Things.

What

43: 12: What are Ens Rein Ens or It is else but a regenerated Chaos? out of which Animals Vegetables and Minerals receive part of the Vivifying principle and nourishment; and all this is generated in the Air. ——

/: the process of the Swan :/

NB.

Chapter 8.

of Water and its Ens universum

∇ and ∀ being together, as △ and ▲ do, can all four stand in need of each other; the ∀ wants ∇, and △ cannot do without ▲; ▲ without or deprived of △ becomes a putrid humidity, and ∇ without animated ▲ becomes mud and ∀.

∇ is the 3d principle, but the first passive Element, the seman sperm and chaos mundi of the Macrocosm, which does the office of conveying food and nourishment to all sublunary Creatures, and is with the Earth the mother of all things ∇ is condensed ▲ and a fluid ∀. /: Here the author means chiefly the ∇s of the Ocean, whose ☿ dissolved in condensed ▲, may be called fluid ∀:/ ∇ is a medium between ▲ and ∀.

/: please to take notice here of the curious signification of the Character ∇, or inverted △, as in △ tuns in the sea ☿, one of the first Corporifications of the Ens Mundi by Means of the universal ☥ :/

/: the Characters ⧋ and ▽ deserve equally our notice, as ⧋ represents △ above ▭ humidity, whilst ▽ signifies ▭ Water with inverted Fire ▽, alluding to the Central Heat of the Earth, which is in my opinion kept alive by the electrical Circumvolution of the Earth round her own axis —

The Sublimation of Vapours all round the Globe towards and beyond the Superficies of the Earth, the fixation of Sulphureous and arsenical Vapours into Ores and Metals, and Experiments seem to prove this beyond doubt. Otto Gericke, who electrified at first by means of a large Globe made of Common ⧋, found the Centre of it very much altered, having been in fusion by the electrical Circumvolutions of the ⧋ Globe; he observed this, when it broke accidentally. :/ (Dew:)

As soon as △ is become ⧋, and ⧋ has been converted into ▽, Dew or Rain or Snow, they fall down on the inferior grosser ▽s and ▽ and mix therewith, begin to ferment by means of the primogenial implanted ⧋ or △, and one Element operates into the other, until they have produced their fruit from convenient matrixes.

Here the artist may learn Wisdom from nature, which is not satisfied with one Medium of union, viz: ⧋ to convert △ into ▽ but makes uses of ▽ also. Thus the artist must follow nature,

natures, if he want to unite and fix his principles together; let him look for a Medium of union, which is easily found: and if one Medium is not enough, let him employ two, and if two prove inadequate, let him take three, but homogenious and not heterogenious, as Minerals agree with Minerals, Vegetables with Vegetables, & Minerals agree also with Vegetables, and Vegetables with animals, as the Vegetables stand between animals and Minerals.

The difference between them all is but external, not central, as they proceed originally all from one and the same Universal —;

Minerals are fixt Vegetables, Vegetables are volatil Minerals; Vegetables are also fixt animals, animals are volatil Vegetables and one Kingdom is transmutable into the Other, in regard to its internal qualities.

Man and Beasts make use of Vegetables for food, and by their inn'ard Nature, they change these Vegetables into flesh and blood; now when Men and Beasts die, they are buried under ground, and Vegetables are again produced, which receive by means of their fibres and roots Mineral Vapours, which are then converted again into Vegetables.

This

This is the true Pythagorean Metempsychosis. Vegetables again, when they putrefy, assume a Nitrous Saline Nature, which is deprived by Rain and carried downwards through the pores into the ∇ or into the Sea, it near hand from whence it ascends again as a Mineral Vapour, and thus Vegetables are frequently changed into Minerals as well as into Animals, although more frequently into Animals. Heaven and Air are Male Sperm ∇ is the female Sperm and Menstruum, the Earth is the Womb or Matrix, wherein the two first by Means of the ☉ operate every Generation.

Chapter 9.

Of the Earth and its Effluvium.

Earth is the 4th and last principle of the Chaos. It is the second passive Element, the Nurse and mother of all Sublunary Creatures; ∀ is a Coagulated first Heaven, a Coagulated first ∇ and Condensed ∆. The Centre and Receptacle of all the heavenly Influences and of the Universal Sperm, which takes here a Body, as well as in the Ocean. ☿-☉.

Heaven* by its extream Subtility is of all Elements the most Moveable and omnipresent; Its own natural Motion, on account of its Subtility, is imperceptible although visible is Light;

* The author means here the universal principle of Light and ∆, i.e. the Electric ∆.

This universal Δ is never idle but perpetually active, pervading all things although its action is generally imperceptible. This is the Original Cause of all motion in Nature; It moves the most subtil Air on the outward Superficies of the Atmospheres of the Opake celestial Bodies; This outward subtil Δ set in motion, moves the next towards the Region of Clouds and Vapours, yet as the Atmosphere grows gradually thicker that is more loaded with Vapours the nearer to Sea and Land, the motion is Successively and gradually slower.

See the Insc: of the Man who writes concerning Δ

Here we see the Reason why it is hotter in Valleys near the Superficies than on the Summits of high mountains; the lower air being more loaded with ∇ collects more Rays of Light into focus'd, than the thinner and drier Δ in the high mountains can possibly do. the Aërostatic Ballons have positively confirmed this Truth also.

That the air is moved by the Ether or Δ, is observable on account of the Constant motion of the Atmosphere; that Air in motion moves the Waters is Well Known to those that navigate the Seas and Rivers. That Water moves the Earth appears by the Sand and Mud and Stones which the Waters move continually from one place to the other. Here the Water carries off, and in other places accumulates Sand and whole Shores,

Now

now every motion manifests Warmth of the omni-
present and universal Δ. Now it be perceptible
or imperceptible, as this depends on Circumstances;
In living animals this Warmth occasioned by
moving the omnipresent Δ is perceptible enough,
whilst that same motion is imperceptible in
Vegetables and in minerals. All Life proceeds
from a Motion of the Universal Δ, as a total
privation of action and Warmth extinguishes Life.
From this let the Student collect that there
exists a perceptible and imperceptible Warmth.
This We tell you because in all the Elements
exists innate Heat, which is sometimes obser-
vable at other times not, this is not always
dependent on the collected Rays of Light nor
on the Central Heat of the Earth.
/ The author is perfectly right for 2 Reasons
1° all the Elements proceed and consequently par-
take of Δ, which wants only agitation to manifest
it. 2° Δ is omnipresent, whether in potentia
or actually. /
Ever subject under the Sun, although invisibly
small, contains Life or Δ, and of Course the
4 Elements. Now if every subject contains heaven
or Δ so every subject has a Motion, whether
Visible and perceptible or not, yet there is a
motion in it.

Heaven

Heaven never rests. The author means the universal principle of Light, Warmth and Δ: it must have a motion, let it proceed from what means it will, and although this principle may seem to be inactive or at rest, yet it has its invisible influences, virtues and powers. for instance a plant, Root or Herb, ore or mineral tore from the Spot where it grew, seems to be dead because it is hindered from growing to a further perfection; But as Heaven is within, which is never at rest, it still continues to shew its powers and vertues, when that plant or Ore is rendered medicinal.

The Lover of Natural Truths #eces here, from whence Each Concrete derives its power, viz: from the implanted Heaven within as well as from without, from its perpetual Motion, Warmth and Heat. therefore you will look in vain for a Subject, big or ever so small, whin is depriued of Life, that is of Heaven, Δ ∇ and ∇. it stands to reason that the Children resemble father and mother, now as all Things did proceed from the primeval Chaos, they must partake of the same properties. this property was Δ and Humidity, but Δ is the mover. this Δ or the ☉ is diffused through the whole system of Nature, so that the meanest Drop

of

of ∇ or the smaller alone of Said or Earth is filled with that universal ☉.

Observe here that the whole Sycerene of Things consists only in Volatility or Fixity. That is: Volatility and fixity causes the Changes and different modulations of Matter, and the whole Scope of Nature is to corporify and fix Heaven, in order to become useful and Salutary; which, Heaven could not effect if it were not by the gradual Mediums of Vapours, as it must communicate with the Earth by Means of △ and ∇. Said has ordained it wisely, that Heaven ~~must~~ must become corporeal and ~~must~~ be converted into all the Elements, as Vice Versa the Interior Elements [∀–∇] are by Sublimisation converted into △ and △ or Heaven, in Order to be reimpregnated and renewed by the celestial Influences, for the Sake of Generation, preservation, destruction and regeneration of all Things.

We have explained to you how Vapours are converted into △ and △ into △, we will now examine the Nature of these Vapours.

We have told you that there exists in the Earth an innate Heat, which we believe to be the Strongest in the Centre of the Earth, by reason of its swift motion. This Central Heat causes

a continual transperation and sublimation of Vapours. such Vapours are dews and fogs; these Vapours are twofold and fourfold; Twofold, because they consist of ▽ and ▼, fourfold as they contain the 4 Elements, which 4 Elements can not be without each other a substance; that I call those Vapours ▽ and ▼ is, because they contain those 4 Elements irritated and mobilised, and if they ascend, they are still further subtilised and converted into 🜂 and 🜁 or Heaven.

That such Vapours have been ▽ will be easily admitted, but that they also contain a subtilised ▼ may perhaps be doubted; but Vide, that I have said before, that one Element is the Conductor of the other, and that one Element dissolves and subtilises the other.

△ dissolves and subtilises 🜂; by consuming its superfluous humidity; 🜂 dissolves and subtilises ▽; by means of the △ contained in the 🜂; ▽ dissolves and subtilises and nourishes the ▼; again by means of the 🜂 animated by △ which it contains as ▽ would be dead without it: Vice versa the ▼ condenses the ▽, ▽ condenses 🜂; by destroying 🜂 or in Hadomeran / Λ: 🜂 condenses and corporifies Heaven or △, by which

means

means ☿ becomes animated, as we have explained before and becomes this ☉. [incorpor: ☉]

This One Element is the Other Magnet, Solvent, Volatilising, Condensing, coagulating and fixing, Principle. You are to note here, that Nature has its degrees of Volatility and Fixity; as for Instance that part of ☿ which is nearest to the atmosphere is not so highly pure or Subtil, as that which is a 1000 Leagues remote from it; In the same manner the highest atmosphere ☿ is purer, colder and more Subtil as well as drier than that ☿ near us, which we breathe. The Superficies of the ▽ is also thicker, more æereal and more Subtil than the thick slimy Grossa Waters, which settle on Rocks, Stones, Corals &c covering them with a Slime or Subtil Mud.

The Earth has also its degrees of Subtility and fixity; We have therein ☿ Juices, Sulphurs, Bituminous Substances, such as the Sea-coal, Glass, Foames, Minerals, Ores and Metals, Rocks, Stones and Plants, and the precious Gems of a Wonderful Fixity.

The lowest volatile ▽ is mollified and depurged by ▽, further volatilised into ☿ and ☿.
Vice Versa the lowest ☿ sooner mixes and commixes itself with the ☿, than the remote, whilst the lowest atmospheric ☿ sooner mixes with and becomes ▽ than the pure and highest ☿.

the

the Inferior Slimy grounds ☿s become ☿ sooner than the Superficial lighter ☿s

The Volatil Soluble Earth, in particular its Virgin ☿, i.e. its ☉ is sooner dissolved by ☿, than a pebble or Sand. The Volatil ☿ is sooner converted into the lower ☿, than the ground ☿s can possibly be.

NB: If you understand us right, we Show you here the first beginning of Nature and the true first Matter: as the 4 Elements proceed from the primordial Vapour, they are forced to generate continually such a Vapour, of the Very Self Same principles and Substance, without any defect, which Vapour is converted by Nature into a Chaotic ☿, and falls down in Showers of rain.

NB: This Chaotic ☿ is invisibly contained the universal Space for the Generation, preservation, destruction and Regeneration of all Things.

Now we have treated of the Regeneration of the Chaos or Universal Vapours, We shall further show you its power and Virtue so that you may see it with your hands as well as to see it with your Eyes.

Chapter

Chapter 10

Discovery of the genuine Universal Sperm in the regenerated Chaos, the Corporified Anima & Spiritus Mundi.

We have demonstrated how ΔAVV proceeded from the first Chaotic Waters, and how they produce the universal Sperm and how they continually regenerate the Chaotic V^s for Generation, preservation and Regeneration of all Things. This universal Sperm is generated by Condensation and Evaporation of Vapours, which are circulated in the Great Alembic of the Air, until they are sufficiently impregnated or animated by Δ, when they are again condensed and resolved into V.

This Chaotic Water are commonly called Dew, Rain, Showers, Hail Snow; But really and truly it is the true regenerated Chaos the genuine ☉ and Anima Mundi animates it, who generates, preserves, kills and regenerates all Sublunary Creatures agreeable to their Original Form by means of their Seed or Sperm, and this anima Mundi is Nature true. NB. NB. NB.

Now to prove that this Dew, Rain, Hail or Snow is actually the regenerated Chaos, containing the Universal Sperm and ☉ Mundi We must Show you that it is Such an Essence out of which all Things Can be generated

as

as they were generated, first out of the primordial Chaos. We must also show, may we have done it before that our regenerated Chaos contains the 4 Elements, and if it contains them, it must of course possess all what the 4 Elements contain.

We say therefore as a fundamental truth, that "Every thing can be resolved and must return "to that, what it was at first. and "Every thing can be resolved and be returned to "its first Origin by that self same principle by "which it was made or generated naturally. The Elements originate from Vapour and Air, and they return to Vapour that is Water and from thence to Air. They proceed from Air and humidity, and in Air and humidity they return to their first Origin.

Now that dew and rain is Air and Water, or such a regenerated Chaos as the first Chaos was is proved by the visible Effects, better known to Country men and Gardners than to Citizens. Chemical analome demonstrates visibly that the 4 Elements are contained in Dew and Rain Water.

daily Experience confirms it, that by the Effects of those waters every plant prospers and grows, animals cannot do without it, and Minerals and Metals are generated by this Inward Key principle, as we shall show hereafter. ..... Now

Now let us examine this universal Sperm or re-
generated Chaotic V by Chemical analomy:

Take a quantity of dew, Rain, Snow or Mist
which you like; but the most expeditious way
is if you take Rain V from a Thunder Shower;
receive it into clean Glazed earthen Vessels, and
filter it in Order to Separate the dirt from it
which intermixes from the Roofs of Houses, and
then will, after filtration, have a Clear crystalline
V, of no particular Taste, in fact a fine clean V,
fit to be used like any other fine V.

Place this collected V in a warm garret, where
neither Sun nor Moon can shine upon it, cover
the Vessels with a linnen Cloth, to prevent the
dust getting into it.

Let it Stand a Month unmoved, and if the
place is warm enough, you will by this time
perceive an alteration in the V, because this V
begins by the power of the impalpable ☉ to grow
warm although imperceptibly due to breath
It begins to ferment and putrify and acquires
a bad Smell, and you will observe that it be-
comes turbid although it was perfectly clear at
first and a brown Spungy ☿ ascends swimming
at the Top, which increases daily and from
its weight falls to the bottom.

Here you see a Separation occasioned by

the

the ingrafted ☿ of the grofs from the Subtil...

The Separated ☿ is brown. Spungy or like wool Slimy and Slippery and this Slime ☿ is the

13. Universal Gur of Nature.

Here the artist may observe 2 Things. viz. ▽ and ☿, which conceal △ and ▲.

Here the ▲ animated by △ is extracted in the ▽. Now you have 2 passive Elements ▽ and ☿. In the beginning you had only a volatil ▽ but by a gentle putrefaction in a warm place you have manifested the ☿ also. △ and ▲ we must look for in another way.

When you see now your rain ▽ in that State of putrefaction that the Slymy Earth is Separated and falls to the Bottom, then stirr it up with a clean wooden Ladle.

Separation and Distillation

Now pour your trouble Water and ☿ into a large glass Body which place in a ∴ Sol, fixed into a Charcoal distilling furnace, apply a large alembic and receiver and light your △, which keep so gentle that only the Steam or Vapours rise.

Let this ale come over first as a pure ▽, which contains animated ▲, that is ▲ and △.

distil no more of this very volatil ▽ over, than what will go with the gentlest degree of Heat, whilst the Subject in the Body only Vapours away

but

but must not be suffered to boil; in this manner
you vapour over about the ½ part of the whole
or less.
Take the Receiver off with this very volatil V;
this V, the more so, if you afterwards rectify
it per se over a Steam Bath, is more luminous ☿ ☽
and clearer than common distilled V, which is a
proof that it contains much ☿ and ☽.
Now apply another Receiver and continue the
distillation very gently, so
as to cause the thicken V in the glass body to
boil and in this manner you must distil all
the V over which will appear like ☿ and in- V
drops in the Alembic; Continue the distillation
until it remains in the body like melted honey
and looks brown, but beware of distilling until
it remains dry, because you would burn the young
and tender Virgin ☿ in the bottom of the Vessel, which
is not yet fixt. Take the distilled V away and
put it by as the Element V.
V.
The heavy like matter or the mercury ☿ remaining
in the glass body take out cleanly and put it
into a China Vessel and set it on the Sun
to evaporate until it is perfectly dry;
then grind it in a glass mortar to a Subtil ☿
☿. Now you have separated the Elements out
of your Chaos.
Now

Now it remains to be proved that they are true Elements, or else it must be false what I have written, that all Sublunary Subjects proceed from them. To produce heavenly Subjects out of the Chaos, or Meteors, as this ☿ itself is a Meteorical production, let no one understand; but we will demonstrate that animals, Vegetables and minerals may and can be generated, and that is what we pretend and no further.

To generate minerals

Take your dried ☿ put it in a glass body and humect it a little with a few drops of your dist: ☿, but not with the Element ☌ and △, and put the body in a warm Room facing the South, but let not the Sun's Rays shine upon the body, after your ☿ is dry, humect or imbibe it again with the Element ☿, then set it again to dry, and this humecting and drying you may repeat several times every day and continue so doing during the whole Summer, and you can mine salive the whole Earth you will find by your Imbibitions and Exsiccations, that the ☿ becomes more ponderous and sandy.

N.B. the glass body must be covered with paper only to keep the dust out, as there must be left access of ☌. as soon as you perceive that the ☿ is become sandy, you may know that it

is

a mineralised, this salt of ☿ is neither animal nor vegetable, consequently mineral. If you have a few crumbs of this ∴ try it as Glauber tries the ☉ on burning sands, and you will find a grain or two of ☉ and ☽.

To produce Vegetables out of your Earth.

Take your before mentioned ☿ dried in the Sun, put it into a glass body, make a mixture of 2 parts of ☿ and 1 part of ☥: which you rectified in the beginning: with this humect or imbibe your ☿, as the Gardeners do, by Sprinkling only, not too wet nor too dry, place your body* on the ☥, not so that the Sun can shine upon it, and you will find several Vegetable productions Spring up in a few weeks, although you have sown no seed. Regnum vegetabile,

* open

If you like to produce animals,

Take your before mentioned dried and powdered ☿, pour first together 1 part of ☾ and 3 parts of ☥, with this mixture humect your ☿ so copiously that it may become like liquid or melted honey, place the glass body which contains this mixture on the air, where it is warm, the Sun may shine on it but not too hot, nor at the meridian, and the glass is left open. Regnum animale,

You will perceive that in a few days there will be different kinds of Smale Vermine, in the thick ☾. When the ☿ diminishes and dries up,

you

you must bury it again so that it may remain of the same consistence as before; and you will perceive that the first male regimine will die and loose themselves, and others will be produced who will feed on their putrefaction, and become larger and more in number.

I could reveal here something, but as it would be abused by profligate men I am obliged to be silent.

You may be convinced by these Experiments, that our V or regenerated Chaos, Rain V or dew, or snow is and contains the ☉ Mundi and Universal Sperm out of which all things were and are generated. It appears from this, that this V and ☿ are Endowed with the principle of fertility for the ♂ department of Nature, as all things are produced thereof.

13. Few there are that know the secret powers of these Things, and what it is, that causes and gives Fertility!

It is a ☉ or Δ, but as a volatil unimbodied ☉, he can effect nothing in Natural productions.

All what is to be serviceable in visible bodies, must be or become corporeal with them, it must become visible and palpable, therefore this great and wonderful Universal ☉ must take a visible and palpable body, as well as

the

the animal and Vegetable Sperm is visible and palpable. You know this, although they handle it often enough.

This corporified ☉. mundi or universal Sperm according to its Origin is but little known, although it may be got in great quantity. The Cause of this Obscurity is, that it bears a different name from what it ought to have. according to its root & Origin it ought to be called the Sperm of the Macrocosm, the Sperm of the World, the Cause of fertility. This Title belongs to it, as it is the concentrated corporified Sperm and ☉. Mundi in a transparent Visible Crystalline Body, a dry ▽, which does not wet the hands, an ▽, a fiery pure ▽, full of Light and △, also full of Cold, like Ice, a congealed or congealed △, a concrete dry ice made △, which is better and more valuable than all the treasures in the World.

But that I may Show You this embodied ☉ and that You may touch it with your hands, proceed as I teach you.

Process to demonstrate the Corporified anima mundi!

☉ is your purified Rain ▽, put it into a large glass body cut off low, or into a large China basin,

Bason, which place in a ∴ pot, and evaporate this
putrified ▽ gently, until there remains only a 1/3
part of the whole. Let the Λ die away.
whilst it is as it were luke warm, filter it through
Clothing paper. pour the clear into a clean
pewter Bason, or into an earthen glazed dish,
which place in a Cool Cellar or Room, and
during the Night the celebrated spiritus mundi
will shoot in Crystals and appear under two
different Forms.

The first is of a perfect crystalline trans
parent Form, this shoots all round the Sides
of the Bason and settles on Small Sticks of,
you place any on the ▽.

The second fixes itself on the bottom of the
Bason, and is darker and not so transparent.

Here now you see that celebrated ☉, the
universal ☉, the Sperm of the Macrocosm,
the generated Chaos Visible and bodily.

pour the ▽ off gently, and let the Crystals
dry. Those Crystals which hang all round
the Sides or on the Sticks Keep by them-
selves Separately. Those that are fixed on
the bottom of the Bason, Keeps Separately also.

With both Sorts of Crystals go to Old
Lame Vulcan and he will tell you their
Names.

names. Take some of those Crystals which hung all round the Sides of the Bason or were fastened to the Sticks and throw them on lighted Charcoal, and they will tell you what they are. They are called ☉.

The bottom Crystals throw also on fiery Coals, they have a harsh Voice and spit about them. They are called common ☉, or alcaline ☉.

[: Note that the author does not mean here an alcali made by calcination in the ♃, but a natural alcali or Urinosum, which common ☉, although it also contains the Universal ☩, is undoubtedly, as it has the same Effect in forming ℞ as ⊕ has, when mixed with ☽ or ☩ of ☉, for dissolving ☉, therefore common ☉ is not an ☩☉ but an alcaline One. :]

Here you have both Names of the corporified Mundi!

The ☉ out of the Rain V pulverales with ♃ like any other salt-salts and has no other nor greater Effect than common purified ☉.

The ☉ cracks and flies from the fiery Coals like any other common ☉, and shows the same Effect in all other Operations like good common ☉. By this Experiment you may perceive clearly the Centre and Sperm of all Things, the Sperm of the World, visibly and corporified.

& so

before your Eyes, and you may touch it with your hands.'

Both generate, preserve, destroy and regenerate every Thing that is on Earth.

In the Atmosphere it is volatil and incorporeal and produces Vital Meteors, in ☿ and ♀ it assumes a Crystalline Body, and produces corporeal Object, according to different degrees of Acrity; no Object under the Sun, in their last Resolution, are found without the One or the Other?

☉-☾. J. Glauber says, that he has resolved animal, vegetable and mineral Substances into genuine ☾ / Every Thing in Nature does consist of these two.

The One is ☾	The other is ☉
The One is Acid	The other is alcaline
The One is ♄	The other is Body.
This is the Father	This is the mother.
This is the Male Sperm	This is the female Sperm
This is the universal Agent	This is the universal patient.
primordial ♄	primordial ☿ and ☉.
△ and △	▽ and ▽.
Chalybs Sendivogii	The Magnet
The Hammer	The Anvil.
♄ Naturæ	☿ & ☉ Naturæ.

In

In the beginning this Chaotic V was entirely volatile, because if you distil it before putrefaction, every drop of it recedes into volatile V. By fermentation and putrefaction it gets a degree of fixation and precipitates the nobler ♀.

The most volatile part of this V generates animals. When it becomes a little fixer it generates vegetables. And when it becomes quite fixt it generates minerals and metals. Whosoever likes to generate animals, let him take the finest parts such as ☿ and V. If you like to produce vegetables add to the ☿ and V some ☿ and ♃. If you want to bring forth animals add still more of the most volatile, that is more ☿ and ♃, as containing more of the universal ☉. The tractable Separament stands between animals and minerals because out of them a mineral or Stone may as soon be produced as an animal, as we shall show hereafter.

The efficient Cause which has enabled us to see and feel the universal Corporified Sperm is putrefaction, the principal key whereby the Locks of Natural Subjects are opened.

The author is so far right that Fermentation and putrefaction are a principal key to unlock natural Bodies, but there is yet another capital Key of opening Natural Bodies, which is heat

and

nation, whereby the surrounding Electr. Fire is attracted so as to unite with that same Δ contained in the Subject, whereby such a Subject is radically and centrally decomposed, but not fixed, as it remains volatil. Sol Angelicus invented a grinding mill, where in he ground ☉ in a ☿ during 30 dl, and the ☉☿ was radically decomposed and became a Volatil Ruby, red oo, irreducible by Fluxes; this process is comparable to the Sudden Regeneration and Subtilisation of the grosse material Body, experienced by Henoch, Elias and Christ, whilst mens bodies generally, putrify by the long way of fermentation, although the first Sudden Way is certainly the most Noble:

The Cause of fermentation and putrifaction is the implanted ☉ which is never idle whenever he meets with humidity, his own Instrument, by means of which this ☉ is ever busy, either visibly or invisibly, either sensibly or insensibly, this ☉ causes fermentation and putrifaction, and out of a volatil makes a fixt, and out of a fixt again a volatil, and this mutation is continued without ceasing.

This ☉ breaks and dissolves Stones and Rocks, which he himself has coagulated, and reduces

reduces them into sand and dust; this same ~~re~~ reduces these into mulé ☿ ☿ ☿

principles and consequently must produce the same Effect as the Father may it is itself the Father and is centrally one and the same with the Father and omnipresent.

Now if out of the universal ☉ and ☿ all things are produced animals, Vegetables and minerals, all things are of Course reducible into these most first principles, and still further into Vapour.

That all things consist and proceed from ☿, is demonstrated by ☉ and ☿ being found every where and in all Things.

Chapter 11.

That ☉ and ☿ are found in the ☿ and in all Things in this World.

as we cannot ascend towards the heavenly bodies, we must judge of what is above, by that which is below within our Reach. The Firmament is full of Light, Light is nothing else but attracted and exalted, moved and manifested ☿ of Nature or universal ☿. This further agitated and concentrated produces Heat and ☿.

☉ is congealed ☿ concealed in ☿ and Humidity; therefore we say and conclude that the Heavens or intermediate Space between us and the heavenly bodies consists of or is filled with a most volatile incorporeal ☉, which as it

it descends into our atmosphere and probably other atmospheres of heavenly bodies becomes gradually more and more corporeal. Let this suffice concerning the Spiritual heavenly ☿.

That there is ☿ ☌ ☾ in the Air, as by lightning, thunder and Hail. Here on Earth we cannot find another subject with fulminates, thunders and hails besides ☿ or Dewy Things. ☿ is born Spiritual and Volatile in the heavens, in the atmosphere it becomes acid but remains Spiritual and volatil, in ♃ ☌ ♄ it assumes a fixed and palpable body; how that happens that of inflammable, nitrous fulminate and thunders in the atmosphere we will first demonstrate theoretically by principal Reasons, and then mechanically by practice;

☿ does not fulminate except it meets with a contrary agent and is excited by Heat.

The more volatile and subtile the ☿ is, the more vehemently it fulminates and is the easyer inflamed.

In the same manner volatile and subtil is con. dy agent & the more vehement & effectual & powerful is their mutual operation. The Light, [illegible] life of all things is rendered in the Atmosphere in the form of a subtil volatile ☿ and this must have a contrary agent for its Operation.

It is clear that the volatile subtil ☿ may obtain a contrary agent, there occurs continually

out

out of the Earth. Ocean and Rivers an equally subtil volatil Sulphureous alcaline Earth in the Shape of Vapours Fumes and Foggs filled with ☿ alcalicum Volatile. This is the natural Evaporation of the Earth excited by the Central Heat of the Earth. This ascends contrary to meet the volatil incorporeal ☿, now when they do meet in a dry rarefied atmosphere they are moved by the Sun's Rays which by these ascending Vapours are collected and concentrated, whereby these Vapours become more and more heated, until the subtil ☿ takes fire and fulminates with this contrary Sulphureous volatil alcaline agent rarefies the ♄ and round and thunders with dreadful Explosions, as we observe during dry hot Summer days. When on the contrary the atmosphere is dense and loaded with humidity, these 2 universal agents /: ☿-♄ or ☩-alcali; meet peaceably; the subtil ☿ joins itself and embraces quietly the Volatil Sulphureous alcali without any vehement Concussions; as is the Case in Winter, when Humidity and Cold prevails in our Atmosphere. Humidity and Cold hinder the Inflammation and consequently the Fulmen.

: the basis of ♄ is an alcali Caust ☩;

* Now

/: * These 2 universal agents [illegible] ☿ — ☩;

now let us demonstrate this by an Experiment

Take ☉ let it melt in a ▽ in an open △, add to it a Volatil alcaline Sulphureous ☿, such as ☿☆ or Volatil ☿ of ☐, which is also ☿ous, or a Volatil ♀ such as Charcoal, mineral △, Vegetable and animal Oils, and the ☉ will take fire and fulminate like Gunpowder; the more volatil the ♀ or the ☿ is, but in a dry State, the more violently does the ☉ fulminate, and this Reaction takes place only in a dry heat, but in a humidity they unite peaceably and quietly. Humidity is here a third medium which prevents the fulmen.

If you dissolve Volatil ☿ of ☐ or ☿☆ with ☉ in ▽, both are dissolved without Violence or alteration, but if this humidity or ▽ is evaporated and coagulated over the ⊥ to dryness, so that they only commence to melt, they inflame and fulminate immediately. Another Evident proof we have in the

Aurum fulminans

The reason of its fulmen many have sought to explain but few have known it.

Most Chymists have attributed this fulmen to the ☉ itself, some to compressed △, but here is the true Reason:

The fulmen explained:

☉ is dissolved in ℞, which must contain com: ☿ or ☿☆ in order to become ▽♄. The ☉, when dissolved is ☵ed with fixt ☍ of ☐ or with any other

alcali

alcali such as a Salt take ☿ ☽ or so called ☍ of ☐ and the ☉ falls to the bottom as a Spungy ♃.

Although this ♃ is edulcorated or washed a 100 times with ▽ red you will not take an Inimen from it by Washing, because some of the ♄ and as Caput Mortuum ♂ remain fixed there in, so that such a ☉♃ becomes heavier than the ☉ employed. Now let us examine this ♃ or ☉ pulmonaris.

It is on the same foundation of ☉ and ☿✳ dissolved in ▽ and then evaporated to dryness, with this difference that here in the process of the ☉ pulmonaris the Ingredients or principles are subtilised and in the former Solution ones crude. ▽ ℞ is composed of ▽ and ☿✳ or ☍ ☿ ▽ is ☍ of ☽ the ♁ of ♃ or the ▽tion is a fixt alcali. now when the ☉ is dissolved in the ▽℞, containing a highly volatil ☽ by means of ☿✳ as being a volatil alcaline ▽ (urinosum, ♃) it is then ▽ted with the ♁ of ☐ which is a subtil fixt alcaline ▽ (i.e. a fixt ☿; the ♄ ☍ˢ in the ▽ are here partly saturated precipitated and fixt by the fixt ☿ of ☐ their Enemy and Contrary, and as this fixt ☿ is more fierce than the ▽ of ☉ it lets go the ☉ after having impregnated it first strongly with fixt ♄ ☽ cous and volatil alcaline ☍ˢ, as much as the atomes of ☉ will receive; for that reason it precipitates the

☉

⊙ to the bottom and detains it as an ☿.
dry ☿ is greedy to receive a ☉, and as these 2 ☉ of the ☿ and ☉☽ are very subtil and volatile, they are easily excited and inflamed by the least motion or smallest heat; as soon as they feel that heat, they culminate and break forth downwards, as gunpowder shows its greatest force upwards. Thus the volatile ☉ and volatile alcali in the ☉☽ as converse Re-agents cause the fulmen and Explosion, and not the ☉.
The Cause of the ☉'s Explosion downwards is, because it is a fixed ☿ which inclines downwards, whilst the Charcoal in the gunpowder being a volatile sulphur ☿, exploded upwards. We also observe a great difference between the force of the Explosion of ☉ fulm: and of common Gunpowder, the Explosion of ☉ fulm: seems 4 times as fierce as that of Gunpowder. because in the ☉ fulm. is a double volatile, viz. a volatile ☉ whilst the Gunpowder is compos'd of one volatile ☉; therefore the more subtil volatile and sulphur the Re-agents are the greater must be the Effect.
If you take the ☉ ☿. in the room of a fixt alcali such as the Sal ☿. dulcis with a volatile alcali such as a ☉ volatile Sal or Spt: ☉ of Harthorn, the fulmen and Explosion will be still more violent. Thus we have demonstrated that the Fulmen and Explosion proceeds from the universal principles, and not from the ☉.

On

on the Contrary if you want to take this fulminic power from the ☉ ☿, proceed this way:
After having well washed your ☉ fulminans, let the humidity drain from it on blotting paper then make a strong alcaline Ley of fixt ☉ of ☐ and ☽ or of pure potash and ☽ or ☌☌ of ♃ and ☽, and digest the ☉ fulminans in such a ley for one hour 15 or 20 minutes then wash and dry the ☿ and its fulmen is entirely gone and lost.
The Reason of this phenomenon is, that the fixt alcaline ley devours the volatile ♄ and alcaline counter-agents, which had fixt themselves in the golden ♁ and dissolving them, destroys their union, and by its fixity destroys the power of fulminating any more.
From all this it appears plain that the fulminating quality proceeds from vitriol ☉ and a subtil volatile alcali or a volatile ♄ from ♁, such as the charcoal ♄, and the more volatile these agents are, the stronger is the fulmen; and the fixer they are, the less they fulminate. If you project an ☌☌, ♄, Charcoal dust, ☌ ☌, ☿☌, ☽ ☾ into fluid ☉ they expel each other and cause a violent reaction according to the Volatility and Quiness of the projected agent.
On the Contrary, if you project ☉ upon ☉ or fixed ☉ ☌ ♄ or any fixt alcali or a fixt ♁.

Such

such as terra ponderosa Chrisso, ☿ which contain nothing volatil into melted ☉ you will see no Reaction, but they will soon unite peaceably and fix each other without fulminating.
In this manner ☉ is fixt in the ♁ by ☿ viva, and becomes outwardly beautifully green and inwardly purple, see the process in De la Boe's Misc:.
We have now proved theoretically and practically that there is a volatil ☉ and ☾ in the ♁ and that the fulmen proves it, as well as the Experiment with thunder-Rain-♁.

Chapter. 12.

That there is ☉ and ☾ in all ♁ˢ and ♃ˢ

That ☉ and ☾ is in Rain ♁ we have proved by an Experiment. That it is also in all ♃ˢ and ♁ˢ can easily be demonstrated.
If you take any ♃ whether from fields, meadows, marshes, stills or Valleys a sufficient quantity and digestive as much as you can of such an ♃ in distilled or in any other pure ♁, and then filter the solution and evaporate it, until there remains no more than a ½ part of the whole quantity of ♁ employed, then pour it off into Basons or dishes and let it stand to cool over night

night in a cold place, and you will find Crystals of ☉ and ☾ in a lesser or greater quantity, according as the ☿ was less or more impregnated with ☉ and ☾.

The Saltpetre boilers understand this best, as they boil no ☿ but such as is rich in ☉, to pay them for their Labour.

It is the same with all Waters, Springs and Wells, which are all more or less impregnated with ☉ and ☾; nay, some Springs are thoroughly Saline and Nitrous.

Rivers flow out of the Earth, dissolve the ☉ and ☾ and carry it along with them into the Ocean:

Why the Ocean contains more ☾ com: than ☉, is because the Sun reverberates it continually, principally between the Tropics, where the Rays of Light fall more perpendicularly; this along with the Motion occasioned by the Winds and Tides converts the Aereal incorporeal ☉ into Sea ☾; it looses its fulmen and becomes Alcaline.

Experiment

Take ☉ with its own ☿, before it is purified, and boil it often in ▽, until it is dry, and encrease your heat more and more as you

Advance

advance with your boilings, and you will see that the ☉ loses gradually its lustre and becomes more and more dull, until after 40 or 50 boilings it becomes quite dull and dead and luminous no more, but it is converted into common ☾. Therefore we say that common or sea ☉ is nothing else but ☉ originally, reverberated and assisted by the Rays of Light. NB:

Fixation in Via Sicca

This Fixation of ☉ is done more expeditiously with ☿ vive, when more ☉ is saved than by the determination with Charcoal or 🜂.

Take fiery Stone Lime fresh from the Kiln, which reduce to ℥ and ☉ finely powdered āā, mix the 2 ℥ by rubbing them together in a mortar. ½ ℔ of Each. put this mixture in a roomy ☿, lute a Lid on the ☿ with your 🜂 Loam, which Lid must have a small hole in the middle, which is to be left open. When the Luting is dry, place the ☿ in a Windfurnace and begin your 🜂 gradually, let it be gentle the first 2 hours to season the ☿, then keep it moderate during 2 hours more, so that the Coals lay no higher than the upper part of the ☿, after that, i.e. after the first 4 hours, cover the ☿ with Coals and keep up a good 🜂 during 4 hours more, so that the ☿ keeps always glowing hot

like

Leave the pieces Coarse. Then let the Δ go out Gradually towards night take out and break the ☾, and you will find your ☉ at calcined or fixed in a Lump, which is outwardly green and inwardly purple. Elixirate this mass with hot V, or powder it and let it attract and flow pr. deliquium. /: this is best :/ during the first 3 or 4 hours of the Operation the ☿ is forcibly driven out of the Snail hole in the Cover and even through the Lutum and diverse various ascending Colours in the seven Coats are seen /: per hoc vide Tract. etc. Sec. Mss:

You may also fix ☉ if you melt it with common Θ aa, or with Lapt Θ of ☿ ua, and the ☉ become Lapt.

If you let this mass flow pr. deliq:, evaporate your Vo of Lapt ☉ to a dry Salt Θ, and melt that and if you proj ☿ or powdered Charcoal, it does no longer fulminate.

/: this I did once in Marylebone, but my ☉ fulmi. nated yet, I suppose the Operation must be repeated 2 or 3 times, and then it may loosely decrepitate the Lutum or ☿ :/

13: 13. Such a ☉ fixe ☿ or ☽ .

/: this I suppose to be true and ☉ is to be had Lapt where he appears of the Colour of Lapt tinging ☿ or ☿ :/

Chapter 13

That ☉ and Θ is found in animals, that animals proceed from ☉ and Θ and are resolved into ☉ and Θ.

What=

[illegible] or nitrous, or it can be no manour. All animals are Ocous or saline, as by their chemical analomy, by distillation, we find they contain a quantity of volatile and some fixt Θ and a Heroicus Oil or 4. The fixt Θ appears, when we calcine the ashes. That the animal ΘΘ is a liquid Θ is proved by its Inflammation, because it burns, and nothing can burn but what is either Ocous or 4eous. The fixt Θ and fixt F can not burn. We have a still stronger proof in the phosphorus, made out of animal Θs. I find one that the phosphorus consists of a concreted 4eous Θ intimately combined with a 4eous F, which is the Cause of its burning so vehemently, this seems to be the Case, and does not contradict the action of Vital or animated A on the burnt phosphorus! /

/ I think the author means to say, that ΘΘ is a liquid 4. /

That the animal department is very Ocous, is proved by the Saltpetre-boilers in Germany, who dig up the floors of Stables and Cow-houses in the Country such as have been abandonned, and by boiling such in F, they find it very rich of Θ.

The same is done on Old Jerusalem burrying grounds, and they find such an F, if it has but laid long enough, very rich of Θ; which are sufficient proofs that the animal department is Ocous, and that animal Substances are Reduced into Θ; and Where into a Concrete is Reduced

from

from that very principle it has its Origin
and this Resolution or mutation is performed by
the Arcanum of Nature or Universal ☉ in the ☿.

Chapter 14.

That ☌ and ☍ is found in Vegetables, that Vegetables consist of ☌ and ☍, and are resolved into ☌ and ☍.

That Vegetables grow by Dew and Rain will of ▽ and ▼, is known to all husbandmen and Gardeners.

We have shown you that the pure and real Essence of dew and rain is ☌ and ☍, and that all ▽ and ▼ do conceal either one or both. Now it is known that the universal Sperm, that is: Dew, Rain, Snow, or rather the ☌ and ☍ concealed therein causes fertility and the growth of Vegetables; ☌ and ☍ are found in all ▽ and ▼, if this is true, it is also true that Vegetables grow and live by this ☍, as a pure or empty ▼ or an empty ▽ without Sperm are insufficient for their production and preservation, and this Sperm is nothing else but ☌ and ☍.

Experiment

NB: Take 2 parts of ☍ and 1 part of ☌, melt them together in a roomy ☾.

When cold, beat the mass into a ♁, and dissolve 1 ℔ Weight of it in 10 ℔ of Rain ▽, keep this for use.

use. In this ☿ soak any Seeds, until they Swell, then dry them on the Sun, and Sow them in the Ground. Now take Some of the Same Seeds not soaked in this Spermatic ☿, and Sow them close to the Others, but mark both places. You will Soon perceive the Sudden growth of the Soaked Seeds, the beauty of the Fruit and the quantity in Comparision to the unprepared Seeds. If you will pour about a quart of the above ☿ to the Root of a fruit-Tree or Vine, and repeat that Once a Month, for Instance in Febr:, March and April, you will perceive a Wonderful Fertility of that Tree, that Season. /: I have seen the Truth of both, when I lived in Mary le bone, upon Wind-Sor Beans and a Vine Tree; This might be of infinite use and profit to the Farmers and Country people in England: if they do not Know it already, They ought to Know and do it :/

That Vegetables are Very Oeous in general, yet Some more than others, appeares by their ardent =, or So called S.V., by their Vinegar, by their Oilinesse and alcaline ☉. We See Vegetables breake forth into a Strong Flame when they are Set on fire. Inflammability. Heat and Flame proceed from ☉ and ♃ and from nothing else. Is not the = ardens or S.V. a Sublil and heavenly ☉? It burns So beautifully like

the

the Splendor of the Stars. That the ☉ contains a ☿ is demonstrated by their alcali, whereby they dissolve Sulphurs.

The S.V. I deem a ♃, but as all Specificated ♃s proceed from the Universal ♃ or universal ☿ which is originally in ☽ and ☿: reverberated ☽: therefore the author is right to attribute alc Inflammability to ☽ and its ♃:

We have also given Satisfaction in this department and have proved that their first matter is ☽ and ☿, that is their universal not yet Specificated matter, which when united ☊ generate all Things.

Chapter 15

That ☽ and ☿ is found in minerals; that minerals are formed of ☾ and ☿ and are resolved into ☽ and ☿.

The more the Universal ♃ of nature approaches the ♄, the more it becomes terrestrial and corporeal; the more it becomes corporeal, it becomes more fixt and the more fixt it is the difficultier it is to be made; thus ☽ descended from heaven, a volatil and incorporeal, although Visible in Light, and concealed in the V, out of which it becomes manifest by putrefaction.

The more terrestrial and fixt this ☽ becomes, the more it is alcalized, and looses gradually its fusi

fulminating power, as appears in mercurials and metals; because the more it descends from its universal nature, the more it alters its nature and quality and assumes a different nature in animals, a different Character in Vegetables, and a different quality in minerals and metals; yet it manifests its fiery nature in all three, more or le is, according to its degree of Volatility or Fixity, in the Animal and Vegetable Department in Oils, Salts, Resin, pitch, &c. in the mineral in Acous Substances, such as ♃ ♄

as the minerals are of a Stony nature and descend gradually to more and more Fixity, the inflammable ☿ by Gradual and continual Vexation is deprived of its inflammability and obtains another quality, an incombustible one. What ☿ and such like Adustive Substances are of a Devil Origine, we have demonstrated before and proved, that all inflammability proceeds from ☉. That there is a ☉ in minerals is perceived, when we elixiviate a mineral with ▽, after having glowed it previously in the △; But that such a mineral ☉ is not always found in any considerable quantity and sometimes hardly perceptible, is the reason, because it becomes more and more terrestrial and the more ☿ it dissolves, the more it forsakes its Original Saline nature as to outward appearance. We see plainly, that, if we wish to separate the

Armis

firmly united mineral and metallic bodies, we are obliged to make use of Saline and Oeous menstruums, without which they cannot be opened, and that every menstruum is either Saline, Oeous or mercurial, every good Chymist knows. Therefore as the minerals melt and dissolve in a Saline menstruum, it is evident that they must possess a Nature which is congenial to Salt or ☿, or they could not be conquered thereby; thus they can be resolved into a Saline or Oeous Nature, therefore such is also their first origin.

This proves the true foundation of processes by ☿ or ♅ in Via humida, where of we have a remarkable one in Digby's Chem: Secrets p: 31., although many Philosophers condemn the use of Corrosives, because they were not sufficiently acquainted with Nature's possibility by Various methods, and it was not their own process.

Many others!

St. M.: p: 321. Cramer. Mss.

After having dissolved a Metallic body in a Saline menstr: if you now evaporate your Solution to a 3 part the Solution will shoot into a Salt or Or which Or by distillation and Cohobation; p: 8: becomes an ☿ ponderous ♄ or ♁, from or out of which they proceeded at first; because all minerals and metals proceed originally and are generated from an acid fermented, putrified ☿ and ☉, which dissolve a Suitable Earth and form Or, ♃, marcasit, metal; which is done by a gradual Fixation and Nourishment by the Original Oeous

☿ or ♁: of Or of ♃ or of ♄:

and

and Vice versâ. If as they were generated by an acid, fermented, Spiritual ☿ and ☉, they are resolved by them and brought back to their first matter?

Table of Generation
Anima Mundi.

△

☿ in ☉ and ☉

united and fermented, become
acid and Corrosive

dissolve a Suitable Earth
and form

a Vitriolic Soft Butyraceous Sur:

the above Vapours becoming more and
more corrosive retain their androgynal
Nature of ☿ and ☉ and constitute now
a double ♄eous and ○○al or ☿ial Vapour. /: Jugel :/

this Settling, by corroding, form
native
♁, ♄, ○○.

and by Succeeding ♄eous ○○al Vapours
They form
and generate

when ♄ predominates,
Sulphureous marca-
sits, pyrites, ♁ & Wolfram ☾
♂, ☿, ☉

When ○○ predominates /: Jugel :/
○○al marcasits, Cobalt,
Bismuth ☾
♃, ♄ ☽.

when
both principles are in Equality
they form ☿○, ♃♄, ☿.

☿
platina I think
of a solar nature.
in its weight and fixity.

the body of ♃ ♄ ☽. and with more ♄ of ♂ + ☉.

Minerals are generated from Oeous and Oine V^{s}, which penetrate into the Earth, through its pores and Crevices; this Oeous Oine V is heated and fermented by the ascending Central heat of the Earth, is resolved into Vapours and forced upwards again towards the Circumference, but by this continual Circulation, these Vapours are resolved again into V and ferment more and more, whereby they are subtilised, rendered more acid and corroding. These fermented V.^{s}, as they contain a subtle ☞ of ♁ and ☾, they become more and more corrosive; if they were not corrosive, how could they dissolve Stones and rocks?

Therefore this corrosive V dissolves Rocks, Stones and V^{s}, which is condensed and coagulated again by the gentle Subterraneous Heat into a Salt, but not into such a Salt as it was in the Atmosphere or in the Ocean but into a Vitriolic salt, which by Succeeding Vapours is formed into a Subtil, corrosive, Smeary or unctuous V, which the Miners call Sulf. / the Feeder of the Mine /

This Sulf is by Succeeding Vapours dissolved and filled with Corrosive Acidity, until it is changed into native ♃; because the more corrosive it receives, the more ♃eous it becomes, but when the Mercurial Alcaline Vapours of Sea

sea ☿ predominate over the Venus Sulphureous
Vapours, the Universal ☉ur goes over into
♂♀, which is a dry ☿. Both ☿ as well as ♂♀
by Sization and succeeding Vapours become Mar-
casit, such as ♁ Cobalt, Bismuth, Wolfram &
this marcasit is the first and nearest matter
to ♃a or metals, and not ♑, which is the
remote first matter of minerals and metals.
That ☿ is very corrosive is plainly perceived by
its smell which is suffocating, when received in
the Lungs; and by its ☌ or ♁♀, which is a strong
Corrosive. We see that the ☌ and ♁♀ of ♑ are a
dissolved ☿ens ☿, if you imbibe a text ☤ such as
Crait, therewith and cover the ☿ to evaporate
strongly from that ☤ in an open △, you will
see an Inflammation and burning like that of
common ☿. That ☿ has been a Venus ♀, appears
from its ☿ ☌; which is of a universal mineral
nature. When this ☿ ☌ has forsaken the body
of the ☿, there remains an uncturous ☤ or the
first Universal Mineral ☉il to bind in small
quantity. ☞ Confirmation of the black tincture ☤ of ☿: /
The Reader may judge, whether I understand
the Generation of Minerals or not? Let him
proceed either forwards or backwards in the Ana-
tomy of Minerals, and if he works rightly, he
will see what he perhaps did not perceive before!

VB:
NB:

/next page:/
& Stahl.

Our ancestors have written that ☿, ☽ and ☉ are the first matter of metals. true Philosophers understand this property; ☿ and ☽ proceed from ☿ and ☉, and metallic ☉ is ☉ perfected and fixt; We have experienced how the ☤ in the mines by receiving ☿ or corrosive ☩ becomes ☿; but the more such an ☤ is alcalised by ☉, so that the ☩ corrosive is overcome ☉-☉, ☽ or a Mercurial Subject is generated.

☉-☉ is a mineral Corros: alcali: its power is overcome by ☽, and it can be fixed by ☉ of ☿

Thus it appears plain that ☿ and ☉ are the sperm of the Macrocosm Volatile and vext: the Visible Elements ☿, ☿ and ☤ being the Vehicle or Dwelling of that universal sperm. All minerals are generated by an acid corrosive Vapour and Subterraneous ☿ animated by ☿ and ☉, by the ancients named ☿ and ☽, because ☿ and ☉ contain the very Seminal principles of ☿ and ☽, which Vapour and ☿ are circulated and ☩ upwards by the Central Δ. become ▽ and ferment and by their Corrosiveness dissolve a Suitable ☤ and generate the mineral Ens: and what is it else that performs this Generation but the universal Δ of Nature, comprised in ☿ and ☉.

Chapter 16.

Of the principal Gate or Key to Nature the author of Destruction and Regeneration of all Things, called Vitrefaction.

Heaven

Heaven or Δ, Aroma & Mundi is in its own nature
(omni vicissi) unchangeable and immortal, but as it gradually
unites with humidity, becomes the universal ☿ and
imperceptible ☉, it loses itself then to all those
Changes the Matter or corrupted humidity is
subsequently liable to. therefore in the Δ it begins
to ferment and still more so in V and VV, in order
to prepare the Way for Generation. Without this
fermentation and putrifaction the universal ☿
does generate nothing.

Therefore without previous maceration, fermen-
tation, putrifaction in gentle warmth and humidity,
whether it be quick or slow, perceptible or im-
perceptible no real or genuine Anatomy of
natural Bodies whether in universal or in
specificated Subjects can be effected.
(New Rain, Snow, Hail, Frost all without
distinction ferment and thereby cause a sepa-
ration of the subtil from the gross, the Sign
of which is, that a feeble sour smell is perceived

1) Animals putrify sooner and easyer, and on account
of their copious very volatil ☉ they emit a most
intollerable Smell.

2) Vegetables putrefie easily on account of their Hu-
midity, yet not so quickly as animals nor do they
smell so badly.

3) Minerals ferment and putrify, but do not smell
so badly as the former two. except ♂ which when in
real putrefaction it smell worse than a Corpse.

from

from this putrefaction we learn, that minerals are changed into Vegetables, and Vegetables into minerals, and thus nature changes continually, converting the uppermost into the lowest, and the lowest into the highest, nay the 3 departments of nature are changed into universal principles. [illegible] continually from the Centre of the Earth towards the Superficies some of these are put into ☿ fixes and volatile mineral and Vegetable Compartment, and when they penetrate the Superficies of the ♁ they ascend in vapours or mists, and ascending still higher, they are universalised. Exhalations from decayed Vegetables or Animals, ascend as vapours, these from animal substances and are circulated in the Atmosphere, here is received the ☌ or Regeneration and Chaosation, which ascends in the Character of regenerated atmospheric ☿ return to Animals by Inspiration, to Vegetables by a magnetic attraction and to minerals by their own penetration and assuming a Corrosive Nature, as we have explained before.

Few among the adolescent Philosophers as well as common self conceited Chymists will put faith in what we say here, but we ourselves are thoroughly convinced that we write the Truth.

Putrefaction or Cremation are the wonderful fabricators which out of ☿ produce ☿, out of ☿ ☿, out of ☿ △, and convert △ into ☿ ☿ into ☿ and ☿ into ☿, ☿ into Sur. Or ☿ [illegible] metals.

metals; May the metals themselves are dissolved and retrograded into Or and Θ.

This Mutation is continual, until it will please God to calcine the whole Earth and Vitrify it into Glass.

The above mentioned Retrogradations have been observed and noticed by Eminent mineralogists in Germany Such as Cramer Henckel, Engel, Gellert &c. The Mines of the Elector of Saxony were in the last Century immensely rich, but have since degenerated and the Ore is retrogradated into Bismuth and Cobalt. Such again has proved a Source of Revenue in producing the Smalta - Bleu for China or enamelling. It is not uncommon to hear the intelligent Miners say, when they open a new Vein We come too late, Nature is retrograding. at other times they come to Soon and Say this ore must lay 20 or 30 years quiet, it is not ripe. In respect to the ultimate Vitrification of the Earth, is probable from Chemical Experiment, as ashes and fixt Θ make Glass. After the whole Ocean has evaporated an immense Crust of fixt Θ must be left, which, by that Same heat which burns the Globe and reduces it to ashes, will melt and become Glass with the remaining ashes. } Vide 213

Chapter

Chapter 17

What Putrefaction is.

After it had created by a divine emanation the Universal Δ of Nature, which on account of its Essence being a simple entity not compos'd of parts, and consequently omnipresent and immortal, and which has since time immemorial been justly called the Soul or ☉ of the Universe, but One in Essence but threefold by manifestation resembling its Divine Origin, its Creator, to this universal ☉ God has given a power to act by 3 differently manifested principles.

1. In its omnipresent invisible most universal State it has a universal power of attraction and repulsion and thereby is the first Cause of every magnetism in the World and of every celestial Body's keeping in its proper place, as well as of Gravitation and falling of Bodies in General.

2. In its second manifestation of Light it has a power to generate Fluidity, the first Step towards materiality, to move and ferment that Fluidity and thereby to generate the universal ☿ and to become cold incorporeal ☾, inwardly Δ, therewith to animate extended or dilated Fluidity that is atmospheric ~~Δ~~, and further to enliven the whole Creation.

3

3. In its third manifestation of Concentrated Light into Warmth Heat and Burning Δ, it does and performs every necessary action what it could not accomplish in its 2d and 1st State, nevertheless remaining centrally always One and the Same, and Omnipresent.

This universal Δ, endowed with an intelligent Instinct called the universal Agent of Nature, since its first Emanation from God, has never been inactive not one moment and produces one alteration after the other, and although it seems to cease in one Creature or recedes from a deceased Subject, that Same instant it is occupied in producing some thing else out of such a death or temporal Corruption, for which Reason the ancient Philosophers have said „Corruptio unius est Generatio alterius" the Corruption of One Thing brings forth the Generation of another. /: Paracelsus

This universal Δ is the author and mover of all Changes in Natural Things, and the Almighty can do with it what He pleases, either for the preservation or destruction of His Creatures.

This universal Δ begins by Fermentation or by putrefaction /: both do no differ in Essence, only in degree of inward agitation of the inclosed

☉ ; / by this the ☉ causes a Separation of the pure from the impure, of the most volatile from the less and least volatile, of the Subtil from the grofs, when that is done, that Same Δ unites the pure volatile again with the less and least volatil and rejects what is not wanted for its present purpose.

/ We must either say: that God is continually creating and forming the universal and every specifiated individual Sperm, developping it into such admirable forms and Shapes, contrary to the Words of Moses, that God rested on the 7th day from all his Works, or we must allow with our author ; / ☉ as universal ☿ or Δ of Nature posfesses every Intelligence and power that is necessary for this continual Creation /

The above ☉ is the Generator, preserver, Destructor, and Regenerator of all Things.

When this Δ descends into our corporeal Elements / ♀ and ♂ / it is detained by them and obliged to assume a body, wherein it appears in a White, Cold, Crystalline, transparent Form, ☾, outwardly Cold, but inwardly Δ; When it inflames, and if there was a Sufficient quantity of it and its Ennemy should meet him, he would become so irritated, that he would tear all and break not only Rocks, but the whole Superficies of the Earth. / this is exactly the Case in Earthquakes, where ☾ is always the leading principle /

/ ☿ or Volatile alcali / / Sal, ☉, universum / / Volatile /

It's sister, Cold, fixt alcali, ♁, its Venus / Venus born out of the Sea, i.e. Sea ♁ / whom it loves dearly, which alone can overcome and tame it,

it, was not co-existant and always near hand, it /: ☉ :/
would long ago have destroyed the whole Earth;

It's Sister or wife /: fixt ☿ or ♀ :/ when they embrace /: De la Bie :/
Each other in Pluto's fiery pallace /: in the ♈ :/ does /: Basilius :/
not permit him to do mischief much longer, /: Barneveldling ♈ :/
but lays hold of him /: of the ☉ :/ by his very Centre,
so that he must convert his anger into Love and
Friendship.

As soon as he /: ☉ :/ has embraced his Venus /: fixt
arcali, ♀ viva, the Black Vof ♀ :/ and is tied /: fixt :/ by
ties of Love, he forgets his passion totally, so
that when his Ennemies /: ♀ its phlogiston, ☿ it's fat
vitalit urinosum :/ approach him and even lay hold
of him /: of the fixt ☉ :/ he does not show the least
Inclination to hurt them, on the Contrary enters
into permanent and everlasting Friendship with
them. /: i.e. fixt ☉ fixes ♀ into a ♇ :/ NB: under the glassy Seal of Hermes,
/: This little allegorical Figure is of great Weight: /: Basilius :/
this 1 or ☉ which is all in All Things is distri
buted in all Creatures, and none can do without it.
Wherefore putrefaction is the first Key and Gate, NB:
by means of which the universal ☉ opens to us
the Pallace containing Nature's Secrets.

This ☉ is never idle but is continually in action,
by action and motion, a warm propriety is commu-
nicated. This warmth whether perceptible or not, opens
the pores of all Things, so that the implanted ☉
can penetrate every where, whether it be for Corruption
or Generation, for death or Life. after

after this ☉ has penetrated every where, it begins to dissolve and continues until the whole substance is dissolved; the subtil volatil particles evaporate according to the degree of warmth, and emit a smell, by which we know clearly that the ☉ is operating and employed to open the body by this natural Digestion or fermentation, and this continues until the proposed End is attained.

This ☉ was in the Beginning concealed in Vapour and ☿, and to this moment forms all things by means of Vapour and Water, and without Humidity or ☿ he generates nothing, because ☿ or humidity he waits absolutely for his Operations, mixings and Solutions, as all Things mix easily with Humidity or ☿.

(which Vapour proceeded from the ☉ Sulph:)

This ☉ generates animals out of humidity, as animals consist mostly of humic and Soft particles, and after the Extinction of the Δ of Life: ☉ mundi: they are resolved again into Slime and humidity, by means of Humidity. It is with Vegetables exactly the same, their Juices may be compared to the Slime in animals and their Woods and Roots to Bones and Cartilages.

Much in the same manner does the universal ☉ generate Minerals by a Corrosive ☿ and resolves them again into ☿ by Corrosive ☿.

The ☉ mundi in its most universal State is invisible, and when unmoved, for Instance in the Flint and Steel, and in all Things, when tranquil, is a Cold Δ. - In its moved Volatil State becomes

Visible

visible in Light, but remains cold, except it is concentrated and further agitated. In its visible State of Light it is called Firmament or Heaven, Male, Incorporeal ☉, Ether, Airing, Agent, Male, △. When concentrated and agitated it is called Steel, ▲. When inclining towards Corporification it is Universal Acid. When corporified but remains Fluid it is called ▽☿, Spirit ☉*, ☽*, ☿*, ♀*, ♂*, ♃*, ♄*. But when it inclines towards Fixation it is ♅, Water, Body, ☽*, Female, Magnet, and when fixt it is called Alcali, Female, Magnet, Void. This is the true meaning of the Universal ☉ and its Various Forms. —

* it's ☿ ☉

* its body.

In the Beginning it was a Simple Vapour or ▽, animated by △, which like Proteus assumes Various Forms and Shapes.

Thus we have explained what is the Cause of Putefaction viz the implanted △, the Mercurius, Vapour, Heating, Inflaming, Separating, Dissolving, Simple and Homogeneous, ☉ that is double twofold Upper and Lower, causing a Conflict between Acid and Alcali, ☿. ☿. ☽. Anima, ☉ Corpus.

△ ⟷ ▽

Chapter 18.

What proceeds from or is effected by putefaction.

&c =

Note. The Body of ♅ is an Alcali, but its ☉ is the Universal Mercury ☿. First we have to dissolve ♄ radically :/ (fixt ☽ of ♅, potash-☽, ♆ viva ♐)

Generally by putrefaction the Volatile is converted into ☿, and the ☿ into alcali. Let us examine our putrefied ∇ of which we have spoken, when we proved under what form the Universal Sulphur does appear, which is ☽ and ☉.

By putrefaction that ∇ divides itself into 3 essential principles, into ☿, ☽ and alcaline or common ☉, which by separation or dulcification leave an ☿ behind, called Faex. The smell whether fœtid or pleasant proceeds from the Volatile by Warmth or heat.

☿ is conspicuous when you distil putrefied ⊡, its Volatile ☉ ascends first, which is of a very penetrating smell but not unpleasant, very grateful to the Nerves. The more fixt or last ☉ which follow are less penetrating or they are less volatile. The remaining Crude Coal or the ☉ burnt into a Coal, and its containing fixt ☉ have scarce any smell left.

You perceive the same thing in minerals, if you put them in the Δ, that the Volatile principles whether ☿ and ☽ or ☿, or whether ☉, equally volatiles extend and give heat to the Ache, or suffocate.

The remaining principles retain Odours one smell, as being more fixt.

The ☿ or ☽ have very little or no smell, which is also the Case with ☉ or alcali.

Crude

Chapter 19

How the Volatile becomes Acid, and the Acid becomes Alcali, and Vice Versa how the Alcali becomes Acid, and the ☿ Volatile.

Let the Studious artist observe once for ever NB:
that animal Substances cannot become minerals
Without the Vegetable, nor minerals can not be
converted into animals Without the Vegetable
because the Vegetable is the Mediator between
Animals and minerals.

Now as Universal and Specificated Things NB:
must have their Medium of union, so every
Individual or Specificated Substance in each
of the 3 Kingdoms must also have its Mediator
or Medium for uniting preserving and fixing
its principles together. Note this well.

This grand and universal Medium of union NB:
is called Acid, which in universals as well
as in Individuals or Specifics, in every Subject
of the Whole Earth is the Mediator between
Volatile and Alcali and between the Superius
and Inferius, without which Medium the Superius
will never unite radically with the Inferius.

/: this confirms what Bar. Helling, Jugel, Becher and others
say: that the magnet to attract the universal Δ from above
must be a Sulphurated or ♃ eous alcaline ☉. This
also confirms de La Brie's process :/

/: what does this mean else but a Hepar ♃ or ♂ⁱⁱ
wherein lays unrealed this Acid Mediator, and of which
Becher says: that it is Beginning of Nature and art! :/
/: see one of your Mscts :/

The Volatile as the Superius, is extreemely volatile, and the Alcali as the Inferius is fixt: therefore the Volatile can never unite with the fixt, without the acid

The acid therefore is the Mediator and Coagulator of all Things. It is neither too volatile nor too fixt, but Stands between both; It is the true Hermaphrodite, the genuine Chemical Forceps.

The meaning of this union is, that Volatile & and Alcali must be homogenious and not heterogenious, as we cannot unite a Vegetable Volatile with its own fixt alcali by means of a mineral ☿, but well and naturally by the Medium of a Vegetable acid; Observing this, you may fix the Volatile or volatilise the fixt, as you please. How is it possible to unit heterogenious principles inseparably?

Now I shall tell you in what manner the Volatile is converted into Aïs and the Aïs into alcali, and how the one is the others magnet:

As soon as the collected Rain ▽ begins to putrify and the implanted ☉ begins to operate, to warm the ▽, it begins to Separate the principles and to corporify itself, as it is as yet entirely volatile.

Now as the Volatile constantly inclines to become fixt by intermediate Degrees, so the fixt inclines constantly to become volatile.

Thus

[illegible] is readily inclines to fixation and Rest,
and when fixt inclines to become volatile again
The ☿ on account of its volatility and continual
action becomes warmer and warmer, whereby it ge-
nerates acidity, and becomes sour in Smell and
Taste; the more now this Acidity increases, the
more ☿ is generated, as the Acid causes a precipitation
and manifests the ☿ which was subtilised in the
☿, this ☿ is manifested by the Acid, and the more
~~sour~~ sour this ☿ gets, the more ☿ is thereby
separated and precipitated.
But to prevent the too sudden fixation of the
new generated ☿, wherein the now ☿ ☿ might
be weakened or blunted, the ☽ receives con-
tinually fresh nourishment from the volatile,
which the ☽ attracts like a magnet, and converts
it into acid, its own nature.
The more Volatile the acid attracts, the more /: in the volat: is the Δ :/
the ☽ is heated, the Stronger it ferments, and
the more ☿ it ~~dissolves~~ separates and precipitates, and
the more ☽ gets alcalised and fixt.
Now when the ☿ is vell saturated and impreg-
nated with the ☽, and when the ☽ has separated
and precipitated as much ☿ as it can, and attracted
magnetically as much Volatile /: Δ :/ as it is
capable, then the ☽ begins to loose its power
to ferment and to precipitate, and stands then
in the middle in a State of Equilibrium or
Rest.

suspence, and is now saturated by the ☿ as an alcali as well as overloaded by the volatile, and is now ballancing, as if it were to wait for a predominating principle; because that of the two, either the volatile or the alcaline ☿, which becomes greatest in quantity or power, to that, as the Strongest power, the ballancing ☩ associates and unites then immediately, and assists the Strongest to conquer the weakest or the least in quantity, to convert that into the nature of the Strongest.—

as for Example: if the alcali or ☿ gets the upperhand and becomes the Strongest principle and more in quantity than the volatile, the acid Standing in the middle, ~~then~~ the alcali or ☿ attracts the ☩ and converts it into alcali; but the ☩ now Subdued and conquered by the alcali, attracts the volatile and converts it into acid, and when the volatile is become acid, as the alcali now increases in power and quantity and has the preponderance, the acid is again attracted, alcalised and fixed; So that the volatile is converted into acid, and at last becomes alcali, ☿ and Stones. But if on the other hand the Volatile predominates in quantity,

and

and the alcali is too little, the predominating volatile converts the acid into volatile, and the acid now yielding to the Strongest Side converts the alcali into acid and this acid becomes totally volatilised with the copious predominating volatile principle —

It is clear and can be demonstrated mechanically, that the ☿ whilst the acid is acting on the ☿ receives the Volatile and transmutes it by means of the acid into alcali; the acid on the Contrary dissolves the ☿, in doing which it looses its power and acidity and becomes alcalised and fixt, whereby its Sharpnes is dulcified and blunted so that it can no longer corrode.

It is necessary to put you in mind here that it is impossible to proceed from one Extream to the other without a proper medium —

This is a Law in Nature and a Rule, if Artists did follow it, they might avoid much prolixity and save time and Expences.

Every subject in Nature has its principles, either occult or open, whether it be a universal or specificated subject. and if we should be at a loss in a specificated subject for a Volatile or acidum, we may go to Universals, which agree with specificated Things;

because specifical Things have been universal
and return to universality. Therefore Each Thing
possesses a Volatile an acid and alcali.
amongst these 3 principles the acid is the
13. true medium of union in all Things.
It is equally true that Like easily unites
with its like in all Things; alcaline Ors whe-
ther animal Vegetable or mineral unite
willingly, acids and Volatiles the Same.
rectif: S.V. or any ardent Spt of fermented
Vegetables unites willingly with Volatile
animal Spts: In the Same manner Vegetable
acids unite easily with mineral acids, Such
as ♀, Spt ☉, ☿, ♂ ♃ ♄, ♃. But one Extreem
never unites with another Extream; thus rectif:
S.V. does not willingly and not without
danger unite with mineral acids, much less
with alcalies, but if a proper medium is
added they unite intimately in a moment.
Add to rectif: S.V. a Sharp Spt of ☽, and they
will easily unite, as being homogenious,
then give them an alcali and all will unite,
and if they are all in due proportion and
Weights, and you would now p. Balm: Vap:
abstract the S.V. or Spt ☽, you will not be
able to do it, and nothing will come over
but

dull weak insipid phlegma, although your spirits were ever so highly rectified before. Even as the Essence or Spirit of the S.V. is no more apt to the medium of union, than when fixed upon the Alcali, and you will, after having abstracted oil and every humidity, send a mercurial spirit & so that the S.V. and spirit are united and spirit on the Alcali which will meet in a close vessel without burning.

13.

If you found S.V. upon an Alcali and drive the S.V., not uniting with the Alcali but for a medium the ♄, you have dry phlegma with the Alcali and comes over more fiery than he was before; this some call erroneously an alcalized S.V., but it is false.

The Chemical Creators took for a medium of union and blaze it between the Alcali and Volatile and let the Alcali drink of that medium until it is full of it and will receive no more. As soon as the Alcali is filled with acid, then give it Volatile, the more the better; and let it act over tired with it; then urge it by △ under a glass ☽ dried in ..., and the whole Alcali united to the ♄ and Volatile will come over, at least the greatest part of it.

Add twice as much as is come over, of new Volatile, and pour it back into the ☽

upon

upon the remainder, distil again, and it will ascend with all its principles, and thus the Alcali is become ☿ and a Volatile, and this
N3. we call a true alcalised S.V. or a Volatilised alcali.

[You have in the Mss of Langelottius a process to Volatilise ☿.]

If you want to make a Radicated ☿ or a Radicated Metal take the proper menstrua of Each Individual you work upon, or take homogenious principles and proceed thus:

Take of pure alcali 1 part put it into a ℞, pour upon it good sharp Wine ℣ 3 parts, and dulce gently either in a Sand or in a Balneum, and a Neat acid will come over like phlegma, even if the Vinegar had been as sharp as ℣, because the Alcali has drawn and dryed the Acid. When you have done this, pour again 3 parts of fresh Wine ℣ into the ℞, and distil as before, and the Acid will come over very sharp, neater as before. The third time pour again 3 parts of fresh ℣ into the ℞, and dulce as before, until there remain a thick oo, this is the dissolved alcali now impregnated with ☿.

pour

pour again 3 parts of fresh Wine ℥ upon this saturated alcali and distil as before, always by gentle Heat. This Operation must be repeated 3 or 4 times more until the ℥ comes over by gentle distillation as sharp, as it was before you poured it into the ☿; this is a sign that the Alcali is thoroughly filled or saturated with the acid.

If your Wine ℥ has been very sharp and previously concentrated, this saturation may be accomplished in 3 or 4 distillations.

as soon now as you observe that the alcali is radically united with the ℥ and remains like an ♁ and will receive no more ℥, you may know then that the 2 principles alcali and ℥ are united and the hetero geneous phlegma is gone, by so many gentle distillations.

If you want now to obtain a radicated ℥, or radicated Vinegar, add 3 parts more of fresh sharp dephlegmated Vinegar, and shake the ☿, then lute a Receiver to it, and distil with a graduated heat in ashes and a very sharp ℥ of Vinegar will come over in fumes, which is Acetum radicatum. cohobate it 2 or 3 times.

If you want to obtain a radicated

Volatile

Vinegar of radicated Vinegar. Take the alcaline &c well saturated with the Acid and in the room of adding a part more of fresh concentrated ♄. in order to obtain the radicated Vinegar, proceed thus:

Put the saturated alcaline &c into a ☿ and pour upon it 6 parts of highly rectif: S.V. Lute a Receiver to it and distil in Baln: Vap:, and a weak phleg. matic S.V. will come over as the concentrated ♄ very little or no part of the Spirit remains with the saturated alcali.

Repeat this 3 or 4 time with fresh S.V. until the S.V. comes over strong and fiery.

Now distil it over in ashes, and the whole will come over radically united.

This will deserves to be called a Quint Essence or Magistery; you proceed here according to the Rules of Nature and you have united the 3 principles alcali, ♄ and volatile intimately and radically. therefore we call this a radicated alcoholized or volatilised alcali.

This is a noble medicine internally and externally and a generous menstruum to extract menral. Vegetal and animal ♄. or Tinctures, to make them highly medicinal.

If you want to distil a strong sharp ♄ without Empyreuma you must make use of

a

a subject which retains the sticking ☌ of the ☿, and one lets go the phlegma and ☿ spirit. and the ☿ will come over alone at one, without Empyreuma. Such subjects as retain the ☌, are many, as ♃ vina, the ☉ of ♈, Or, minium, Verdigrise; I do not approve of minium, it must be a fault of Impression or Error: / Take one of the above subjects / so since you acted, put this into a ♌ and powr'd on that or Good strong Wine ☿ upon it, placing the ♌ in ∴ or ashes and lute a Receiver to it, then distil by a graduated 🜂 and a chain ☍ of ☿ will come over at once, which may be still further graduated or accurated with salts. This ☍ of ☿ may be accurated with ☉ com: with Wine Lees. ☉✶, ☉ ☐ⁱ. or pot ashes, or with ☍ ♀ⁱ ☍ ☉ᵛ, ♂ⁱ, or ♃ᵐᵉ.

If you make use of Wine Lees, you must a dry Substance to retain the ☌, because the Wine Lees are full of ☌, and thus a volatile ☉ only will come over and accurate the ☍.

If you make use of ☉ ☐ⁱ. or potash you must add something besides, such as Gum, Sacc: Sat: Sum: Rubble or red Chalk. Triturate and make a Composition of your salt with one of these ♈ as or Spt: Sum: you can mix ☉ ☐ⁱ. and ☉✶, or Com: ☉ ☉ ☐ⁱ. and

☉✶

♃ and distil your ☿ over to perfect dryness.

I will now teach you an acuated Vinegar which is a very excellent one.

Take ☉ ♄ 1 parts, ♃ of ♀ 2 parts, Sharp ☿ 8 or 10 parts. Put the ☉ of ♄ into a ☽, unite the ♃ of ☉ with the ☿ and pour the Mixture upon the ☉ of ♄; lay the ☽ in ∴, and lute a Receiver to it, then distil the ☿ ♃ over until dryness. Now take Calcined alum* and mix it with what remains in the ☽, put the mixture into another ☽ and pour your distilled ☿ ♃ upon it, and having placed the ☽ in ∴ as before and luted a Receiver to it, distil by a Graduate heat until the ☉ remains quite dry, and you will obtain a very strong radiated Vinegar which will do as much at once as common distilled Vinegar cannot do in a 100 times.

* parts

If you like to take the trouble to make it still stronger, you may do so by cohobating it and distilling it once or twice more from the ☉, and it will become so powerful, that you cannot bear to hold your Nose over the Receiver.

Keep

keep the rectified ℞ in a large bottle with a glass Stopper.

Minerals and metals require mineral homogeneous acids as Solvents, common distilled vinegar is a Vegetable Acid, therefore it must be acuated with mineral Spirits

The reason for using an acuated Vegetable acid is this. because the Vegetable acid dulcifies the Corrosives, which are dangerous if the remain corrosive Otherwise we might very well do without Wine vinegar. because V ⁼ Oi Θis = Ori and ℞is = without vinegar dissolve all Mineral Substances and metals but as we have observed the Vegetable acid dulcifies corrosives and makes them grateful to human nature. NB.

In order to dulcify such corrosives still further, we tincture with a Volatile; that is: with highly rectif: S.V., and make the last Extraction ~~there~~ therewith, and you will then obtain medecines perfectly homogeneous to human nature

Observe also that Each Department of nature has its own Science in Body and its own principles and if a principle should be deficient we may supply it copiously from universal subjects, which assimilate themselves

to

so every individual Thing in Nature, even the Mineral subject are the regenerated Chaotic ☿ i.e. Grain, Dew or Snow out of them all you can obtain a Volatile in quantity and Suppose you use it as a Spirit or an Acid or Alcali, you find them in ☽ and ☾, as ☽ is a Universal Acid and ☾ a universal Alcali.

If you divide the ☉ from them, ☽ constitute an ☿ and ☾ an Alcaline ☉, although the ☉ of ☾ seems Acid yet it is more of an alcaline than Acid Nature. both these ☉ are homogeneous to act Nature.

We have now demonstrated how the Volatile becomes ☿ and the ☿ becomes alcali, and vice versa how the alcali becomes ☿ by means of ☿, and the ☿ becomes Volatile; because one is the others magnet and one is transmuted by the other. If you add much Volatile, the Volatile conquers the ☿ and the ☿ becomes Volatile. If you take much acid to less alcali, the ☿ will conquer the alcali, so that the alcali becomes acid, and so on, the Stronger conquers the Weaker. We have also proved what is called by Sublimation, viz: that substances

volatilized

volatilises the fixt and fixes the volatile.

Chapter 20.

Of the universal and particular Volatile Acid and Alcali.

The Volatile is the most subtil and most volatile ☿ in universal and in specificated subject, and is obtained first in Chemical anatomy it precedes the ☵ and alcali as the following principles.

The Acid follows the Volatile and proves itself by a sower smell and taste.

In universal subject this is ☿ whether it be crystalised or distilled into an ☵ or.

The Acid is the Medium and of a Middle Nature between the Volatile and Alcali. and is always obtained after the volatile is come over. The ☵ joins willingly with the volatile and also with the Alcali, as it has the property of a Middle Nature. and without this Middle Nature no volatile can become fixt and no alcali or fixt principle can be volatilised.

The Alcali we call fixt. because it is

more

more fixt in the △ than the ☿ are Volatile. In universal Subjects in ☾ Dew, Rain, Snow, Hail, the Volatile after a previous purification is a real visible clear volatile tasteless ▽, which on continuing the distillation is followed by a more coarse and heavier ▽. When that ▽ is past, the acid follows, having a sour smell and taste, when that is come over, there follows, by increasing the degree of heat, a thick solid ☌, which belongs to the ☿, because the ☿ is a rarified or extended ☌, and the ☌ is a condensed ☿, and can become acid.

After this, there follows no more, but in the bottom of the distilling Vessel remains a black Coal, which Vulgar Chymists call ⊙, when this is calcined to ashes, it is then separated into two parts, viz: into a fixt ☉, called Alcali and into a dead ▽ or ashes.

These ashes belong to the fixt alcali, when these ashes are melted with their fixt ☉, they become the fixest subject in

nature

nature; they melt into Glass, which glass is a regenerated Subject.

Vegetables after fermentation yeild a volatile burning ☿; followed by its own phlegm and subtil ☌; then follows a coarser phlegm, then a genuine vinegar and a fœtid thick ☌. These two are the acid principle

In the bottom of the vessel remains a coal, or so called ☉, which by further calcination or reverberation becomes ashes and fixt alcaline ☾. These two melted together become glass.

From animals after putrefaction by destillation first a powerful, penetrating, volatile ☿ and volatile ☾, sometimes fœtid; afterwards follows a phlegm and sometimes along with it a volatile ☌; then by continuing the distillation follows a coarser phlegm, then a sour strong fœtid ☿ and animal +; after this follows its fœtid ☌ which belong to the acid

In the bottom remains the Animal

coal

coal, which the calcination or reverberation yields, animal ashes and animal fixed alkaline ☿. These two melted together in the ☿ become glass.

Minerals, as they are dug from the mines, when distilled yield a little phlegm with an acid ♎ : this is the mineral volatile. Then follows an acid vapour which chemists do call ♎, or ♎ / : such is ♎ of ☿ : / and this spirit is the second principle. After this there remain a ☉ or ☿ variously coloured according to the nature of the mineral, which by calcination or reverberation is separated into ashes and fixt ☿, and this is the mineral alkali.

Chapter 21

Chapter 21.

The Generation of Animals

1. Mucilaginous Sperm
   Masculine and Feminine
   Animal Fur.

2. Formation of the Fœtus
   is crystalline

3. Formation of the Infant
   is membranous

4. Formation of the Infant
   is tendinous

5. Formation of the Infant
   is cartilaginous

6. The Formation of the Infant
   is complicated and indurated, is bony,
   and is born.—

Different Periods

Generation of Animals

All perfect Animals are generated by a kind of electrical motion during which motion the Spiritus mundi begins to work with and by means of the Sperm.

The Sperm is emitted in the shape of a mucilaginous animal substance, which is first of all generated of pure arterial Blood, and enters into the Matrix, where the female Ovulum also exists in the same moment and becomes impregnated with the spiritual part of the male Sperm. This is the manner that the immortal Soul is communicated by the Father [illegible] in the same manner as we light a Candle with the Flame of another. This is effected by the Will and Desire of the man, the Woman is here passive. In the same moment the universal Life of nature is also communicated to the Ovulum to be a Medium of union between the immortal Soul and the body, and this Medium is called Nature forms the Fetus and brings it to perfection in the Womb.

You see by this, that the animal Department is generated by means of a Slimy watery Essence and is nourished by arterial Blood wherein the Universal Spirit operates.

As

as soon as the female Ovulum is impregnated
by the Male Sperm it is at the same moment
detached from the Ovarium passes through
the Tube discovered by Fallopius and is glued
fast within the Bottom of the Womb, and ap-
pears like a small transparent Globe of
the size of a green pea with a point in
the Centre of arterial Blood which has a pulse
and is intended for the Formation of the Heart.
This small transparent Ovulum in the Womb
of a Woman is now already endowed with
a twofold Life, that is with the immortal Soul
by Emanation from the Father, and with
the universal Spirit of Nature from Father
and Mother Both because this universal
Spirit being omnipresent was present in
the Ovulum, although the Male Sperm
animated it still more during the Coitus.
Now the Inward noble parts are formed
first by the Universal Spirit, the immortal
Soul of the Fœtus being here inactive and
entirely passive, and gradually the Fœtus
is formed into a Body and Head and then
Arms and Legs, Hands and Feet, and is
at first made soft pliable and membra-
neous, before Ossification take place.
Thus is the Formation of every Fœtus,

with

Note the immediate distinction, that the Universal Spirit served animals in an inferior manner, as the immortal soul serves man; the greatest knowledge in animals is only instinct whilst the knowledge of man is rational and capable of endless improvement and reflexion, as being an Emanation of God infused into the first man and communicated or stim to his whole Posterity.

: The Spirit of the world makes the Soul of Animals :

After the Fœtus is born it comes gradually to its perfection, produces a posterity and gradually decays and approaches its Dissolution and finally dies. The same universal spirit which formed the Fœtus finally destroys it.

Animals possess a volatile principle but it is not the case, it could not be so active. This Spirit resides in their volatile principle, of which animals have a much greater share than Vegetables or Minerals.

: In the volatile principle of Animals Spirit resides :

Animals possess more acid, which has a constringing property as we observe in Vegetables and Minerals, they could not be so moveable nor so active, but would remain fixed as one, like Vegetables or Minerals.

minerals, because the Acid is constringent, styptic and coagulating.

Animals differ in Volatile or fixt, therefore some are more, others less mouveable.

The more volatile Spirit an animal possesses, the weaker and shorter is its Life, but the more fixt the Spirit is the longer is the Life of that animal.

Another Cause of a short Life is superfluous Moisture, and where there is less humidity, or the contrary more pure Spirit, there is a lasting Life; because the Spirit, residing in the Volatile, is the Life, but not the Water or Humidity; Therefore Exercise is salutare, as it expells the superfluous oppressing Humidity and concentrates the Spirit.

Dry Vegetables and such as are farinaceous are more wholesome food than such as are full of humidity. Likewise Meat which is of a dry nature, such as all kind of Venaison, is more wholesome food than meat of tame Cattle, which abounds more in Humidity and Water.

As soon as the Life is gone from the animal, which Life is a heavenly astral Light, which animates the Spirit of Life and causes it to act, the animal is dead, and

Fer-

Fermentation succeeded by putrefaction takes place immediately, yet with some difference, because the more the animal abounds in Humidity the Sooner it putrefies; We Observe this in fish, which abound in humidity and therefore putrefy soon and are quickly reduced into their first principles.

B. Observe this Well, it is the Spirit which operates and not the Water, but the Spirit acts by means of Humidity.

The Stronger the Spirit or the Element △ predominates in the animal, and the less ▽ or humidity, the more active, Stronger and durable is the Animal.

If the animal has too much humidity or ▽, the Spirit is Suffocated, the animal is heavy, lazy, Sleepy and inactive, and of a Short Life; but Observe that the Spirit must have some humidity, by means of which it acts, and without humidity or ▽ can do nothing; but this Humidity must be in due proportion not too much not too little, and this is exactly the Same Case with Vegetables and minerals.

&c. &c

The Beginning of all Things was only Spirit and ∇; the Spirit begun to act in the ∇ and produced all Visible Creatures. Thus this Same Spirit in Animals by means of Humidity makes Blood, flesh, Cartilages and bones.

During the Resolution this Same Spirit as he formed by means of humidity, now by means of ∇ dissolves the Subject and reduces it into a watery Substance and lastly into a watery Spirit, as it was at first.

It is remarkable in the animal Kingdom and is of great Consequence to a philosopher to mind how quickly putrefaction takes place in animals, principally in warm weather, as in a few hours the dead animals begin to smell most offensively; a Sign of an inward radical dissolution.

The Cause of this putrefaction is the Inward Spirit, the Spirit Specificated in the Subject, which resides here in the Copious volatil ☿. i. In the volatile aceti, which is ♃!

If a Chymist minds this, he will be able to accelerate his Operations.

There is no natural Anatomy of things possible without putrefaction.

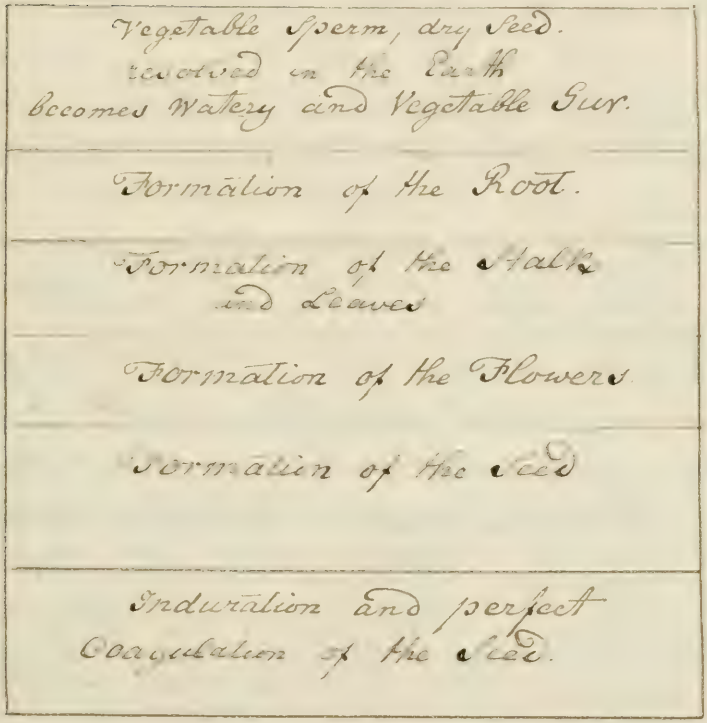
Many

mane artist arranges his putrefactions and
week months and years and does nothing
If the worm will not putrefy, go to the ani-
mal Department; here Thou seest how ani-
mals putrefy in a few hours or days, and
as they putrefy so quickly themselves, they
cause other Things to putrefy along with
them accordingly as they are applied.
This is the principal Foundation of the
whole art of Chemistry; a Key which is
capable to open the strongest Locks of
Nature whereby Stone and Metals can be
volatilized.

Chapter 22.

Chapter 22.

The Generation of Vegetables.



This

This Vegetable Kingdom is capable to dulcify the most pernicious poisons and Corrosives, but not without the assistance of the animal Department, which is nourished by the vegetable, whilst the Vegetable is nourished by the Superfluities of animals, and thus the one is maintained by the other.

The vegetable Department is the true Hermaphrodite and Janus, and Stands between the animal and mineral.

With one Eye it looks towards the animal and with the other towards the mineral Kingdom and therefore it can become animal as well as mineral, according to the process of Transmutation, either by Nature or by art.

It unites intimately with the animal and inclines equally towards the mineral.

You see that plants and Trees by putrefaction become maggots and Insects; Wood is often petrified and becomes mineral.

All Vegetables are generated from their own Seed, which is influenced and enlivened by the Astral Spirit; as soon as the Seed is placed into the Earth, as the Vegetable matter, which is humid, nitrous and Sabure, the

Seed

the Seed is humected or imbibed by Rain or Dew and resolved by the Salts in the Earth. the Seed is opened, Swells and becomes a Soft mucilaginous Substance, as appears: if we soak a Seed in a ▽ made of ☿ and ☾, such a Seed does Swell and becomes muci-laginous.

This mucilage is the immediate first matter of Such a Vegitable and ought to be called Vegetable Ayr.

This ayr is warmed by the Central and solar Heat, and the most volatil particles evaporate, whilst those more fixt and of a Constringing power are congulated into a Stalk or Stem, with tender branches and Leaves, and the most fixt particles become the Root; the less fixt becomes Stalks and Stem, and the most volatil become Leaves. but in the beginning all these Things are soft, full of humidity, delicate, weak and tender.

The Root is the magnet of the Vegetable, which attracts food from the Earth and out of Rain or dew, and sends the attracted food upwards into the Stalks and Leaves, until the tender plant becomes a Strong one or even a Large Tree.

Its

the nourishment is nothing but ☿ and ☾ V; and ☿ receives the Subterraneous vapours, which ascend from the Centre to the Superficies of the Earth for the nourishment of its Vegetables.

☿ contains two universal Sperme, ☉ and ☌. But there is more ☌ than ☉, because ☌ is the magnet, which must attract the Nourishing Humidity from above and below.

These two Salts are constantly generated from Rain, Dew and Snow, as we have demonstrated in the beginning of this book, and out of the Subterraneous vapours as well as from the Surrounding Air; partly by art, when we assist with dung and animal Superfluities, now accordingly as the Earth receives much or little, it yields more or less fertility to the vegetables.

We will now Speak of the universal nutriment, of Dew and Rain, and of the from thence proceeding ☉ and ☌, because all other nutriments derive originally from them and are reduced into them, into ☉ and ☌.

☌ as the more fixt principle of the universal nutriment is the Mother and

Magnet

ellagnet, which itself proceeds originally from ☉, as ☉ by the Central and Suns Heat is constantly reverberated and fixed into Sea-☉, as we have told you in the beginning of our Book.

This attracts the nourishment and is multiplied from Rain and dew, and generates ☉, which again is gradually put into ☉. Both salts are by means of ☿ dissolved and attracted or sucked in by the Root of the Vegetable which sends it upwards into the Stalk, branches and Leaves.

Nature feeds all its Creatures by means of Vapour, we see this in the atmosphere, how the Central Heat Vapours ascend from the Earth and are carried upwards to the very Extremity of the Air, and afterwards are thickened and Congulated and descend again in Showers and Dew.

We see likewise now the Subterraneous vapours in the Mines settle and are congulated into Ores and Metals it is the same in Vegetables and animals.

The Roots of the vegetables attract only the most subtil spirits, in form of the Excrement ☿, which penetrates quickly into the Stalk and Leaves, is there coagulated into a common Flower and further into Fruit Leaves and Blossoms.

There

There is a great Difference in plants as well as in animals: the Willow tree and other watery plants attract much humidity, and for that reason their Life is but short in Comparason to the Fir, Cedar and Cypress, which attract less humidity but more sulphureous Vapours and therefore live to a great age, and retain their green Leaves during Winter as well as Summer, their Turpentines being for that same reason highly medicinal. Such are the Juniper Bush, Fir Oaks, which have such small pores that they attract but very little humidity, but only the most Subtil Sulphureous Spirit and therefore enjoy a long life; because the drier and more Spiritual a Creature is, the more durable is its Life.

NB:

The Ocean penetrates in numberless places towards the Centre of the Earth, from thence, after having deposed its ☾, the remaining light ☿ is by Central heat converted into Vapours: the most grossest Vapours settle in the Earth and in the Mines and generate minerals; the Lighter Vapours ascend and are attracted by the Roots of plants and Trees; the most

Subtil

and it and most vitall penetrate through the Superficies of the Earth by invisible transpiration, although often visible in heavy Dews, and are partly received by respiration by man and animals, what is not wanted ascends still higher and serves to regenerate the Chaotic ▽, which falls down again in Rain, Hail or Snow.

I tell you that the general nutriment of Vegetables is Rain ▽ and dew, ☉ and ☾, Subterraneous Vapours, Excrements of Animals, and the putrid Vegetables themselves serve to feed those that are living.

We believe that the Fir Tree is nourished mostly by Subterraneous Vapours.

Nature is never one moment idle, but labours continually without ceasing.

We have demonstrated formerly that in every Earth and in all waters is ☾ and ☉, this ☾ and ☉ is continually regenerated from Dew, Rain, Air, from putrid animal and Vegetable Substances; and from below by evaporating Subterraneous Vapours.

☾ is the Magnet, ☉ is the Chalybs, which is continually attracted by the ☾ and by Central Heat and by reverberation of the Sun's Rays is continually

NB:

converted

into ☿. If you examine Earth or water you will always find more ☿ than ☽, and so it must be, there must be more ☿, the Magnet must be more in quantity and stronger than the Chalybs, otherwise it could not attract.

If there was more ☽ than ☿, every ☾ upon Earth would be converted into ☽.

NB: ☽ is not attracting, but acting; ☽ is the agent, ☿ is the patient.

All Vegetables are magnetical and therefore attract constantly the Celestial ☽ or

NB. universal Sperm.

☽ is a most airy, subtil, Spiritual and penetrating Salt, which Vegetables digest soon, but ☿ is Coarser and more fixt.

The Spirit of ☿ is balsamic, which can preserve all Things. ☽ is a volatil, corroding, penetrating, generating and putrefying Salt.

Experiment

dissolve pure ☽ in Rain V, with this Solution water the Root of an apple or pear Tree 5 or 6 times in the Spring, and your Tree will

produce

prudence that does not abstain from fruit
that next year, even with trouble for any on this
tree, may if the tree is not strong enough
it will gradually cause to perish; but if you
take ☿ 1 part and ☾ 2 parts and melt them
together in a ☿ and then dissolve that ☾ in
a sufficient quantity of rain ☿, and pour that
☿ to the Root of the Tree, and you will have
fine fruits in abundance without detriment
to the tree, and thus every year if you pour
such a solution of Iron in the Spring to the
Root. The Cause of that wonderful Fertility
is simple: Vegetables attract the ☉ very
greedily and abundantly, but the ☾ on account
of its greater density they can not digest so
soon: Now as ☾ predominates over ☉ in the
☿ and is the magnet it attracts the celestial
☉ from Rain and dew, the Vegetables receive
this in due proportion, and the ☾ fixes partly
the attracted ☉ into ☾ by the Central Heat
and Sun Beams, and thus the magnetical
power and quality is increased, which by
☉ alone is diminished and even destroyed.
This is the true Reason.

In order to prevent all the ☉ being converted
into ☾, Nature sends down in abundance the
volatile Dews and Rains particularly after
long Drought, whilst the ☉ or Heat in the
Earth

(see the beginning of this work)

NB.

NB.

Earth is already too much reverberated and fixed by such a Continual Heat, then the copious Volatile Showers bring fresh Volatile incorporeal Nitre ☉ which is now eagerly attracted by the Magnetical fixing ☿.

I: Baron de Welling a most profound Philosopher says: that Sea ☿ is the genuine Magnet to attract the Universal Δ of Nature from the Moon and Starrs; We find the Baron's Doctrine here fully demonstrated and confirmed. Baron de Welling says that Sea ☿ ought to be deprived of its ☤ by treating it with ☿ viva in the ☾; further that it must be volatilized so as to loose totally its Cubic crystallene Earthly Shape but must shoot into thin, transparent, long Lamine or Fibres like alumen plumosum. when you get it thus far says the Baron, you posses then truly the Universal Mercury in forma Sicca, where with ☉ can be radically dissolved and vitrified into a ☍.!. I suppose in the ☾, Via Violenta!

13:

Where the alcaline ☿ predominates, which is the genuine principle of Mineral Nature generates Stones, and Mineral but no

Vegetables.

Vegetables as ☿ alone without the celestial and Terrestrial ☿ causes Sterility in Respect to Vegetation.

The Earth is never entirely void of ☿, except it be in certain deep Sandy or rocky Soil and although the continually descending celestial ☿ is considerable fixed by the magnetical ☿ yet it is not all fixed at the Same time, but gradually; therefore there remains always a sufficient quantity of Volatile ☿, which gradually unites with the fixt and corporeal ☿ and this again is attracted by the ☿. So that the One is always the Others magnet.

Thus you See the Generation of Vegetables as much as this Treatise would permit.

As I have frequently observed that the So called Lapis dulcis is given by Physicians to cure inveterate Agues Fevers and other Chronic Diseases, I will here communicate a true natural process to dulcify the Lapis dulcis, that it may be administered Safe and without danger; as it is in itself a Corrosive poison.

Dulcification of the Lapis dulcis.

Reduce the Lapis dulcis [illegible] to an impalpable ♆, digester this ♆ in a sufficient quantity

quantity of our Radicated Vinegar, subject the solution, and in B. Vap. distil the Menstruum off, until there remains a thick ℔ ℥. of the stone. Weigh this substance. Now take of our alcolised S.V. 4 parts to 1 of the ℥, pour this upon it and distil it from it again in B. Vap:, repeat this Operation 3 times, taking each time 4 parts of fresh Alcohol.

The 3. time you may leave it like a ruby-red ℥, or you may distil until it is perfectly dry, which will be a pleasant sweet Saline red ℈, perfectly safe in all Chronic Diseases and of infinite Virtue to remove them, if taken from 1, to 2 or 3 grains every 24 hours.

One grain of this dulcified Stone possesses more Virtue, besides its safety, than a ʒ of the Crude, which although it has performed many Cures, yet has also destroyed many.

Process of the Lapis dulcis from Professor Freil

§ 154. Take good Crude ☿ and white ℥, Each Separately ground into a subtle ℈, ää 2 ʒ, or q. v., well mixed; put it into an V^m S which hangs over a naked Charcoal Δ in a Wind-

Chem. Cat. Mem: does not give the process of the Lap. dulcis, only its 'dulcification'.

Windfurnace; give a gradual Δ, until the bottom of the ☽ becomes red hot, apply a Receiver to receive the dangerous poisonous Vapours. encrease your Δ and keep the bottom of the ☽ red hot during 10 or 12 hours time, that the ☿ and ☉☉ may be kept Constantly in fusion. Then let the Δ go out gradually, when all is cold, keep the ☽ and you will find the ☉☉ ☿d like a Coral and just above the ☿, which two are easily Separated, because during the process the ☉☉ flows upon the ☿, extracts its Golden ♃, and is no longer common ☉☉, but just ☉☉ united to the ♃ ☿ⁱⁱ auratum. (Liq. auri)

Sir Isac. says Professor Keil: ♃ may be learned in Aurea Catena Homeri p: 150 as well as its dulcification, which is of great moment. thus far Keil.

If you are at a loss in Sublime Chemical Operations, take the Subject where in all the powers of Nature lay concentrated, which is MAN, who contains the powers and vertues of the whole animal Creation in his Centre; this Centre is to be found 1° in human Blood, 2° in the Saliva, 3° in the ☐, 4° in the Excrements, yet with some Distinction. Sapienti Sat! NB:

In the Vegetable Kingdom in the Wine and its essential ☉, the crude ♃, all the powers

powers of the whole Vegetable Creation are concentrated.

In respect to the Mineral department, in native Alum are concealed all the white minerals and in Nitriol all the red minerals. If all these do not satisfy Thee go to universals, to Rain ☿, Dew, ☽, ☉; in ♈ of ☉ gives Thee a concentrated universal ☿, and in ♋ Sea ☉ a universal Alcali. Here is a Vast Field for Study!

To oblige the Lover, I will here teach him how to reduce ☉ into its first matter. ☉ is generated from ♁, ♃, ♂ or ♀ and Marcasit; now if you wish to reduce ☉ and bring it back into ♁, you must force it back by these very same first principles of ☉, by whose means it became ☉.

Process

for the Reduction of ☉ Via Sicca et humida.

Take Lapis arsenicalis i.e. Lapis Vulcais, / it means Lapis de Tribus: which is made of ♃, ♂ and ☿ all melted together into a red Brittle Massa;

Take

Salt of this powdered Lapis arsenicalis ½ an ℥
and of fine pure ☉ 1 ℥; melt first your
Lap: arsen: in a gentle heat, then let your
☉ glow red hot and then put this red
hot ☉ into the melted mass, and the ☉
will immediately dissolve therein and
unite therewith.

This mass being cold is brittle, which
must afterwards be reverberated with
common ☿ 5 or 6 times, until your ☉ is become
an opened Crocus, like a reverberated
Crocus ♂.

This Solar Crocus is easily dissolved
in every concentrated Acid.

Evaporate part of the Solution and the
remainder will shoot into a Or of ☉.
♂ is a noble Marcasit and its Minera
or Ore always gives a few grains of ☉
and ☽.

We proceed to the Mineral Department
concluding with the Vegetable.

Chapter 23.

Chapter 23.

Generation of Minerals, out of what Principles they consist.

1. ☉ and Sea ☿. Their Spirit in Form of Vapours resolve a suitable ☤.
2. become ♁ and Mineral Sur.
3. then mineral ♃
4. then o—o.

then Marcasits
White and Red.
♉ Cobalt, Bismuth, Antimony. ♉

then Metals

White		Red
♄, ♃, ☽	☿	♂, ♀, ☉.

by art become Glass. ℞.

Generation of Metals.

The Comon principles of metals are: Volatile, ☿, and Alcali; Anima, ☉, Corpus, △▲, ▽▼. ☿, ☽, ☿, ☉.

In the primordial Chaotic, as well as regenerated ▽, nay in all ▽ and all ▼, that is in their Centre are found Two different Salts, being the corporified universal ☉ of Nature, the Male and female universal Sperm, so often mentioned, ☿ and ☉, which are the first universal Matter of all Things, not yet specificated; These two Salts are by vulgar Chemists called Mineral, but wrongly. They are found in the 3 depart. ments of Nature as well as in all universal unspecificated Subjects. ☉ and ☿ is proper for Food for Animals, Vegetables and Minerals, yet with some distinction of a weak or of a more concentrated State, they are either more or less proper for one or another Department of Nature. We say that ☿ and ☉ are homogenious to all Sublunary Creatures, as all Creatures proceed from and are nourished by those 2 Salts, but they are differently disposed for the animal, differently

for

for the Vegetable and differently for the Mineral Kingdom.

Minerals are generated from an acid or corrosive Vapour, from a Strongly fermented acid ☿ and ☾, and from a Subtil ☿ dissolved by such a Vapour.

The more such an ☿ is subtilised by those ☿ine Vapours, the purer the metal is, which is produced in Mines of Time. It is well known that pure ☿ is nitrous, it is known that the Ocean is Salt, and that all waters contain ☿ and ☾.

If the parts of the Macrocosm are Saline in the Circumference, more or less, the Centre of the Macrocosm must be infinitely more So, Because from the Centre and central Vapours Salts and mostly fixt Salts are copiously generated.

The Central Vapours are Sublimed upwards from the Centre to the Circumference; the thinkest, Strongest or fixest settle on the Subterraneous Stones, Rocks and Earth, and become corrosive ▽.

The more volatile ascend to the Superficies of the Earth into the Roots of Vegetables; the most volatile ascend into the ☿ and are partly received by animals, but the greatest part of them ascend Still

higher

higher and cause Dews, Mists, Clouds & which are regenerated by Circulation and fall down again in Rain, Hail or Snow. Such Vapours are Saline, because the Centre of the Earth is Salt and Δ, and by fermentation and heat the Salts are resolved into ▽ and Vapours and ascend upwards

The nearer such Vapours are towards the Centre, the more corrosive they are, as by Sublimation they must leave a vast quantity of Saline particles behind them. The further from the Centre the weaker and milder those Vapours become; as they depose the greatest part of their Corrosiveness on the Subterranious Rocks and ▽s. The Corrosive attacks the Earth and dissolves it gradually, assisted by Inflamed Vapours of the same nature. The corrosive being a Volatil acid Saline ⊖ By dissolving the ▽ is thereby destroyd and with the dissolved ∓ becomes corporeal, Vitriolic or aluminous according to the nature of such an ▽. The ▽ is dissolved and the ⊖ is coagulated.

What the Corrosive has not been able to dissolve entirely becomes unctuous and is called mineral

Gur.

Gur. This Gur is found in every Mine where the Metals are not yet come to perfection and is the first and nearest Matter of ♃♀ and ☌☌ ♃♀ and ☌☌ are formed gradually into Red or White Marcasitical Ores and further into Red or White Metals, all by Succeeding corrosive Vapores and by Fixation.

The Mineral Unclean Gur, which is like Butter, extreemely corrosive and of various Colours is by the continually Succeeding corrosive Vapours subtilised and dissolved more and more, and the more this unctuous Gur is subtilised, the more corrosive is fixt therein, and by this process of Nature the Gur becomes Sulphureous and Arsenical or Mercurial. Note here that ☌☌ is a Subtil dry mercury for the formation of the White metals, whilst ♃♀ is a Kind arsenic for the formation of the Red metals chiefly. /: Modistin Faber and Sigel believe ☌☌ to be unripe ☽, and ☽ to be fixt ☌☌ :/ Sigel confirms it by Experiment;

♄ from ♀
♃ — ☌☌
☽ — ☌☌
♂ — ♃♀
☉ — ♃♀
♃♀ — ☌☌

the above Sulphur and ☌☌ are more and more matured into Mercury and lastly into Metal. The Mineral Unclean Gur has no Rest, because the continually ascending Succeeding Vapores work upon it continually and the more such corrosive Vapores penetrate it, the more fiery and Sulphureous it becomes, and the

the more it increases in bulk and swells, whereby it expells the humidity and becomes drier and drier and easily loses its sulphureous nature and becomes arsenical or mercurial, which has proceeded from the sulphureous acid, and this arsenical subject burns not but yet remains extreemely volatile.

This volatility is by the natural central Heat of the Earth gradually fixed and coagulated into White or red Marcasit, according as the sulphureous or arsenical Vapours predominated, it becomes either ♄, Bismuth or Cobalt ♂. ♁.

If this Digestion by terrestrial Central Heat is sufficiently powerfull, such a marcasit is partly or entirely fixed into a red or white metal, whose purity depends on the purity of the first corrosive generating Vapours and on the purity of the Matrix; but if that Central Heat is too weak or other Impediments intervene, the Subject remains marcasit or even goes no further than ♃ or ♇ ore.

The Lover of mineral productions is to observe here, that when Nature is advanced as far as to have accomplished the ♃ or ♇ ore, the Subject is no longer

in

in Solution as the miners well know, but Exsiccation Coagulation and Fixation begins by the dry Way, as the miners call it, when they say. Nature is dissolving. p Nature is coagulating and fixing. p. The Success of Nature's Operations in the Mine depends on the Corrosive and Azogynal Vapours and the purity of the dissolvid ☿. If such an ☿ gets plenty of Corrosive the Subject becomes more and more fusible. if but little or not enough, the Subject remains wild and Stubborn and unfusible. the purer the Earth or Stone is, the more noble will be the production of Nature. if the Earth is coarse a Coarse metal is generated, Such as ♂, ♃, ♄

The Weaker afterwards the digestion and Central Heat is the less the sulphureous or arsenical Subject is exsiccated Coagulated and fixed, in Such a Case ♁ ♃ Ores & Bismuth, Cobalt remain and nature can go no further. Intelligent miners know and confirm this.

If the digestion and Central Heat is an equal and two Strong in the beginning, the Earth is preserved, but not sufficiently volatilized, but on the contrary is coagulated and fixed too soon, and proceeds towards metals before

the

the right time, and then first embryonated ☿
are generated, such as native Solar Stamatites, Emeril, Magnet-ore, Calamine &c.

But if the digestion is in the beginning too weak, the work begun also must remain imperfect, because it wants a stronger degree of Central Heat and thus the Subject remains as it was commenced, volatile and open, such are ♂-ore, ♃-ore &c.

But when nature is enabled to keep an equal Degree according to the 4 times of the year, Winter, Spring, Sumer and autumn, she then generates by moderate corrosive analogical Vapours the noble metals such as ☉ and ☽ and the less perfect such as ♂ ♀, ♄ and ♃.

Note also that there is as much variety in mineral productions as there are various Vegitables and animals, because one ♂ is not exactly like the other; one ♂ ore differs from the other, as well as the metals are not all equally pure nor equally ductile.

Some ☉ is finer and of a deeper Sp. than the ☉; Some ☽ is purer than other ☽.

Some

Since ☿ is by nature adulterated with ☾, most ☿ contains ☽.

The Earth and Stone is the Matrix the basis and Nest of Minerals, where in they are generated. the Corrosive Vapours or exhaled Spirits of ☉ and ☾ are their first Cause, food and nourishment: Vitriol or the Vitriolic Gur is the Root, ♃ or ☌ the Stem, Marcasit the flower and blossom, and Metal the Fruit and proper production.

That Nature forms ♁ before the Matrix ♃ or ☌ is easily proved if you elixiviate any Corrosive unctuous Gur, filter and coagulate, you will always obtain a Oric ☉ according to the nature of the ☿.

I call it Vitriol, not that be a common green ♁ such as is bought at the Druggists, but because it has a Vitriolic nature, taste and ☍.

That after the Oric gur. ♃ or ☌ is generated separated by chemical Analysis as the ☽ ☿ vapour is forced over first of all. Near the white metals such as ☿, ♄ and ♑ a little ☽ ☿ ♃ is found, but great quantities of ☌ are found. On the other side near the red metals, such as ♂ ♀, ☉ Sulph. or inflammable ☍ abound and little or no ☌. If you proceed in the above distillation

per

per ☽ after the acid vapours are come over, flowers of ♃ are sublimed, then ascends the ☉, and volatil marcasit whilst the fixt marcasit flows into a metallic ♓ at the bottom of the ☽.

That marcasit is generated from ☉ appears also by chemical anatomy.

♃ and Native Bismuth sublimed into flowers, such flowers are arsenical and volatile, and possess the nature and quality of ☉.

That the metal is generated from the marcasit by a long Fixation appears from this, that every marcasit yields a grain or two of ☉ or ☽, or more of inferior metals.

Many authors have written that the Chrysgur be the first matter of metals, others say that ☿ is the root and mother of the metals, this has caused much Error; we have sufficiently explained how those Sentences are to be understood.

... a Thing proceeds from ☉ and ☾, and every Thing in its last Resolution returns to ☉ and ☾.

... the Centre of the Earth these 2 salts are found in a mixt State, and by central Heat are sublimed upwards as a volatile Vapour, ... as the ... and Salts, ... at the Top of the Mercurium, the

mineral

mineral universal Dissolvent.

The superfluous Humidity is the Instrument of the universal ☉, which excites that ☉ to act, because he cannot act in dryness as he does in Humidity. For that Reason, on account of these superfluous humidity animals and vegetables are subject to corporeal Changes; they are hardly come to perfection, but they begin to perish. Therefore the ancient Philosophers have exiled animals and vegetables, and have looked on the Balsamic universal ☉ as mineral, where is found enough durability, and even first principle in every mixture a universal ☉. and as they saw that amongst metals some are less fixt and more pure, they have chosen the most fixt such as ☉ and ☽, and they prepared their Medicines, or any Life from them. Yet there is no necessity to go to minerals vegetables nor animals. For Human Excrements are full sufficient to prepare the most glorious Medicines, and purify the same universal ☉ as ☉ and ☽.
Separate only the superfluous humidity and reunite the pure principles, and you will obtain the Treasure of health.

We will give you here a Rule, whereby you may learn to know mineral and metals,

which

which of them have any superfluous humidity, and which have not which of them are acide fixt or not, which of them Stand in the middle nature, and lastly which of them are yet of an alcalin nature, or which are alcaline.

Experiment

Take an Ore or Mineral, which Sort you like, and dissolve it, by a Corrosive ☿ and a Corrosive alcaline menstruum, take those which are universally recommend from Experience, the ☿ of ☉ or ♀ for an acide, and the ☿ of Sea ☾ for an alcaline menstruum, and the two united aa for our ☿ or mixed Solvens.

Observe now: Such a Mineral or metal either as your ☿ of ☉ or ♀ will dissolve, judge that its acid principle is as yet open and not yet alcalised or fixt, as you will find by ☽ and ♄.

NB. Note that Like dissolves its like, Similis Simili gaudet, or Like loves its like;

But Such a Mineral or metal as cannot be dissolved by the acid menstruum, but wants the acid and alcali both, or the mixt Solvens, judge that to be fixt and alcalised.

The acid principle in Such a mineral or metal is fully Saturated, alcalised and fixt, and must be excited and enlivened by its equal a Spiritualised alcali, and must be

be adapted to the acid nature, in order that its
spiritualis may be opened by the acid and thereby
be reduced to its first Oric nature.

Such metals as are soluble by the acid as well
as alcaline menstruum, which are ♄ and ♃
you may call androgynal metals;

Because their vexation and alcalisation is
only begun, but not compleated, so that they
are partly acid & partly alcaline, for that very
reason they are soluble in both Solvents. Such
are also ♂, ☿ and ☿. ♃ is better dissolved in
the mixed solvens, the ☿ and ♄ likewise.

All minerals have their Origin from the
Universal ☿ rendered corrosive by Circulation
and Fermentation in the Earth, this by Di-
gestion and Exsiccation is gradually alcalised
and fixed. According to such an Acid and
Alcali manage your Operations and you will
soon learn and know more than all the
Mercurialists Sulphurists and Vitriolists.

That metals are reducible into ☽, ☿ and ☉
I allow, but that they should immediately
proceed therefrom I cannot find.

I find no running ☿ in the mines, near
the Metals, but will in ☿☿ ore. ☿ and Oric
☉ I find in most ores but not in all the
metals. Few artists comprehend the secret

meaning

meaning of ♄, ☿ and ☾. our Ancestors have understood these Terms very differently, and meant thereby the principles of Ores more than of metals. Few men consider that the mineral kingdom is naturally and must be entirely corrosive; it would be impossible to the Universal ☉ to generate minerals and metals without Corrosiveness. Some again think, nay it is the wrongly establish'd Method of practice in physic that they must administer mineral mercurial or metallic preparations, such as they are, without previous Dulcification; they do not consider that the mineral Department is to the animal naturally corrosive and a poison; they do not consider that nature has placed a partition between the Animal and mineral, which is the Vegetable Acid and the Vegetable burning ☉.

This They entirely forget and think it useless, and they do more mischief than good. Our proofs of dulcifying the Lapis dulcis is a general Rule for dulcifying every mineral Corrosive medicine.

That the acid, if in too great quantity, makes only volatil ores, can be ~~demonstrated~~ demonstrated by Experiment p

Ex =

Experiment.

Take Chalk or ♃ vive in fine ♁, pour gradually and cautiously upon it a small proportion of ☵ or ☾, or ☿, of ☿, or of ☉, distil the Corrosive off to dryness with a strong heat the ☉ glow in a ☽, and it will become a Styptic ☤, and the ♄ fixes itself with this ☤, Chalk or ♃. pour gradually fresh Corrosive ♄ upon this ☤, and distil it off again with a strong heat, glow your ☉ again, as before, in a ☽ and you will find that the more ♄ you fix upon your ☤, the more fusible it will become, until after several such like operations, it will flow like wax. NB:

The artist is to note that the stronger and the more copiously the acid in the mines, as well as ♃ art works in the Earth, and the more such an ☤ is exsiccated, the more such an acid gets alcalised and fixed, becomes fusible and concentrated, and more and more ponderous. NB:

at first it was ☉ and ☾, then it becomes ♐, and lastly fixt ♃ or fixt ☵; and as this ♃ or ☵ was at first nothing but a volatile corrosive vapour, it becomes fixt and ponderous, the more acid becomes alcalised, and the more it descends to-

wards

towards its fenal Depalion, the more its nomination is changed; first this Self Same Subject was a Corrosive Chic qur, then became ☿ and ☌☌ or ☿, then marcasits and lastly a Metal. Out of the fixt acid is generated a ☿ or ☌☌ as appears in all marcasits, which ☌☌ or ☿ can be demonstrated in the form of a fixt ☿ and ought to be called precipitated ☌☌ or ☿.

If you precipitate ☿ vivum with an acid, the ☿ becomes such a spongy calx, but as it has not a sufficient proportion of Sulphureous acid, nor of fixt fusible ☌☌, it becomes in its Reduction a glass.

NB: In this glass is hidden the most fixt Metal, the best singing ☿, who has lost its fusible acid; the artist should take good notice of this and think night and day, how he may add two things, viz: 1/ a Mercurial fusible subject 2/ something to precipitate with, in the ☿ is full of ☿ and is the nearest subject for the first purpose to reduce the fixt ☿ into metal; but ☿ must be strengthened, or otherwise it is not fusible enough. The ☿ of ☿ must by an addition of ☌ like be made into a fusible glass, which must be so fusible so as to run like wax over a Candle

all that will be done is of great weight for the Short time of 30 days; but it can not be understood the author;

Cradle. The Subjects which precipitate in the dry way in fusion, are known enough, ☿ precipitates ☽ ♀ precipitates ♂ ♀ precipitates ☽ and ♄ ☽ precipitates ☉ and ♃ ♀ precipitates ☽ and ☽ precipitates ☿. But you must not take the pure metallic bodies, but their Excrements or Scoria, because the pure metallic bodies do not precipitate in fusion but unite with other metallic bodies, when added. What their Excrements or Scoria are, consider with great attention; they are easily found and are to be bought at every Druggist's Shop, and at the mines they are thrown away as worthless, think of this and apply it to your purpose.

I believe these words are of the greatest moment for short Labours in the ☾ I have many times considered them, but must confess that I do not yet understand the authors meaning sufficiently so as to work pure after him and by his Instructions, does he mean that the Scoria of ♀ precipitate the tinging ♃ out of ♂ united to glass of ♄? is Litharge which is ♄ reduced to ashes, an Excrement or Scoria of ♄? is it proper to precipitate with ♃? or does he mean ♃ or ☌. I am lost here!

J.

I will teach you how by Experiment how to make a metal, what sort of metal it will be I can not ascertain.

Experiment

Take pure white River pebble glass them - several times red hot and extinguish them - in ♃ and ♀ of ♂ aa, until they become ♂; and then ♂ into a glass body, which your ♂ is now the menstruum of ☿ and ☉, which is to be made of 1 part ☿ and 2 parts of ♂, or of ☿, mixed; signed thus ☉ or 3 or 4 ♂, then distill the ☿ off until there remains an oil. set this in a cool Cellar, and you will obtain partly Oric crystals, partly a subtle ☿ swimming about like a film.

Now you have obtained the gur and ♂, place this mass over the ☉ in hod ☉, and distill all the humidity from it with ☉ until the ♂ melts together into a luscious stone, when cold it is brittle as ☿, and if you throw a little of it on burning charcoal, it burns and smells like Brimstone.

Reduce this Stone to ♂, imbibe this ♂ with ☿, but add no more ☿ than what is just sufficient to dissolve your ♂, and no more,

or

or you would volatilize your ☿, and it would come over in form of a Liquor, if you was to add too much ♄.

draw your ♄ from your ☿ by a strong heat at the End, so that the ☿ may rest in the bottom of the Stone B, as it did before.

Powder the Stone when cold, and put it into a glass body, pour distilled Rain ♆ upon it, and place the body in a Gentle warmth to digest, let it stand a whole month, and a glittering metallic ☿ will be precipitated to the bottom, which will gradually become Marcasitical like small Sand.

but this precipitated ☿ into a ☾ with an calcined, exhumed and pulverised Stone pebbles, luto the ☾ and cement it by a graduated ♌ so that the last 4 hours the ☾ may be kept red hot.

When cold, break the ☾, take the Massa reduce it to ☍ pour it on a test with ♄ dryed it, and you will find a grain of either ☽ or ☉.

If you seek for Riches by this Experiment I promise you, you will fail, it is only given to you to demonstrate to you the Operations of Nature it is true that Nature wants no furnaces, glasses nor ☾.

but

but procure me Central heat, the stony Vessel I will find, and give me the corrosive vapours, and know enough, I will procure you the generation of Metals.

You say. why do you take pebbles and not any other ☿? does nature form metals from pebbles? I thought the pebble was the Vessel and not the matter of metals? I answer:

N.B. N.B. Very few chemical Lovers understand the nature of the pebble: viz: if they did, they might sooner arrive at the desired End.

The pebble is the nearest subject to ☿, as well as to ☉, because the pebble is a mercurial alcalised Vescous ▽, a mineral Gluten, which resists every △ and deserves to be called the ☿ of metals, where in nothing is wanted but an acid or △ to render it metallic, it is the fixest fixing subject.

N.B. N.B. Give to the pebble a metallic Tincture or as they call it a △ in fusion, and you will find how kindly the pebble receives it and unites its body therewith most intimately.

If

If you give more ☿ to the pebble, it forms at last ☿ ☉, which at the top of your copel, you will find the grain of fixed metal, which the person had generated by its fixing power.

If you wish to make ☉ of the pebble in our art, for the violent way, you must augment its fusibility by its equal. Without that, the pebble would require too strong heat to cause it to melt.

☿, its equal, renders it of easy fusion; therefore, we repeat it, augment the fusibility of the silex with homogenious, equal and easy fusible subjects, so that the silex may flow there with ease and fixt, like unto a fusible ☉; then the Artist will attain to great skill and will be able to fix volatile subjects and to reduce fusible powders into a metallic nature! NB:

But with the silex it is: in metals, with metals, and by metals.

Take any ore, which you please, ☿-ore, ☽-ore, ♂-ore &c. examine the ore, as we have taught you, and consider the products, the first, the middle and the last, and you will meet with various subjects, humid and dry, volatile and fixt subjects, subjects of easy fusion, others of hard fusion, according

to

to the nature of your Ore or Metal as for Instance, ♄ and ♃ ores are of easyer fusion than ♂ and ♀ ores, ☉ requires a most intense heat to melt it, but ☽ stands between ♀ and ♄ in Respect to fusion.

The artist must consider the degree of fusibility in the Silex. If it is of too hard fusion he must add a Subject which is by one degree of easier fusion.

If this mixture is as yet too hard to melt after such an addition, add still more of the easy fusible Subject, until he has obtained a fusion agreable to his Intention for his Work, and by doing so, he will

NB: find the glassy Seal of Hermes, which prevents the Volatile △ or ♀ to escape from the bottom of the ▽.

Such a Seal is not only the Lock to lock up or Secure, but also the Bond to bind and fix what is volatile.

NB: The pebble is a glorious Subject, exalted by Nature above ☉ in fixity, and is the Beginning and Foundation of the Diamonds Constancy and Durability; because it is a pure, fixt ▽ a permanent ▽, because it flows

in

in the strongest Heat like an ☉, incombustible, nature has carried it to the highest perfection. nature does not go beyond Vitrification, but retrogrades after that; art also, in Imitation of nature cannot go beyond vitrification, after which ~~it~~ we must return to the beginning.

We recommend the Silex to those that wish to fix volatile subjects quickly. NB:

In the pebble and its adherent Degree as well as in Rock-Crystal, which is nothing but a transparent pebble, is and lays hidden the Basis of all Fixity. NB:

Nb we do not intend here the Crude pebble but we mean the pebble after various previous preparations, according to the various Intention of the artist.

The pebble operates differently in a Crud: State, differently when reduced to a ▽ or ☉. differently when reduced to a ☾, and differently when reduced to an easy fusible glass.

The pebble according to its various preparations, volatilises the fixt, and fixes the volatile, as well as nature does herself but much sooner. NB:

If you understand nature, you may advance & retrograde Natural Subjects, as you like.

Who soever

Whosoever understands the beginning of minerals and metals, he may easily retrograde them into Marcasit, the Marcasit into ☉☽ or ♄, the ♄ into ♁, and the ♁ into a Corrosive Vapour or first matter, and then advance or exalt such a vapour into ♁ that ♁ into ♄, or ☉☽ and marcasit, and further into metal, and even into a lingens Glass.

That you may reflect on it, I'll give you an Experiment.

Suppose you wish to retrograde a metal, (: which is already refined by several fusions and separated from the Ore and brittle principles :) into a marcasit, you must add such principles as the metal has w.t. when it is melted out of the Ore, and these principles must be added in the same Order reversed as they were separated, and thus you may easily retrograde the finish'd metal into an Ore, marcasit &c. such as it was in the mine

In the melting or refining, the metal lost the marcasit. ☉☽, ♄, ♁ and ☿ of ♁.

Now if You wish to retrograde a metal into marcasit, you must add its own marcasit or such a one as is homogenious to it; and as in the mines the marcasit exceeds

the

The Metal in Weight and Quantity of ten remains. you must likewise add more parts of Marcasit than you have parts of metal.

Experiment

Take your metal, add a marcasitical ♃ or a simple Marcasit ♂ and salt and melt them together and ♃ will have a brittle mass. Where it is so then ♃, and when they are united at melting add ☉ or ☾ of ☉ it is a fixed metal or ☉ of Native Alum it is a White metal and the ☉ of ☉ or ☉ of Alum exceeding in goodness 2 or 3 times retrograde your Sulphur into ☉ when it was in the beginning, and when you have it thus far melted your ☉ ☿ ♃ into a Corrosive vapour and volatilise also the ☾, this corrosive ☾ must vapour of Mercurius will separate a red stand ♃, a Mercurial white ☉ and ☾. ♄, ♃, ☾.

Where a principles remain and fixed by distillation and Cohobation, produce a Tincture but not so, Sordidly, that ♂ and ♃ retrograde into ☉ make the Stone of Philosophers Via humida and we know it to be true. Then the last is become the first, and the first become the last.

Your

must
you mix the Metal with its ☿, ☉ and Marcasit,
When these are united, give to the Metal its Stony
Matter, Silex: either aa or exceeding in quantity,
melt this together and it becomes a glass.

For an Experiment take ☾ with Lapis de Tribus,
1. part. 3. parts
or Lapis asbestinus, as on the Margin: melt this
mass with a double or third glass, make more
aa or 2 parts
mercurial and more fusible with Lead and try
whether this glass will tinge?

Observe when you want to retrograde a Metal
into Ore and corrosive Vapours that a greater
quantity of the Volatile must be taken, in Order
to volatilise the fixt. But when you want
to fix and to vitrify you must take a greater
quantity of fixing principle and a lesser quan-
tity of the volatilised Metal, or you labour
in Vain.

If I want to fix, I must not overload the Sub-
ject with large quantities of Volatile; but
if I want to volatilise I must not take
so much fixing principle, or I produce a
contrary Effect, to what I intend.

I have seen those that wanted to unite
☿ Vivum with ☉ or ☽, and took 7 8 and more
parts of ☿ to 1 of ☉, and they did not see
that they operated contrary to Nature.

If they had taken 12 parts of ☿ to 1 of ☉ or ☽ the ☿ would have been fixed although it is no intimate nor radical union. Because there is here a medium of union wanting! They should look for such a medium! One metal does and cannot enter into a radical union with an other without their medium of union; this medium they have lost at the melting furnace, near the mines. Go there and look for it, or take its like. NB. NB.

Suppose you was to melt ☉ with common ♄, which are two Extremes, you will find that the ♄ will soon forsake the ☉; but if you take the proper medium, viz: ♂ and marcasit and ♃, and treat the ☉ therewith, in the ☿ you may reduce the ☉ to a volatile dust, or ☿. There are mediums enough! For the red metals have we not the ♁? the yellow and red ♂, ♃? ♂ and Gold-marcasit? For the white metals have we not Alum, White ♂ and Bismuth? From these, learn to be wise!

In this mineral department you find every convenient principle to fix or to volatilise, but proceed by intermediate Degrees not from one Extreem to the other, as this and Every Department of nature has got

a

a principle of Mutation within itself, but if we want to fix we must presume to unite the most volatile with the most fixt, but must observe the intermediate Degrees. Then you will attain the desired End, the wished for Quint Essence and Ag.

We conclude wishing the Chemical Love, every Blessing and Success to his philosophical Labours.

Finis.

INSTRUCTIONS

Respecting the Art of

TRANSMUTING AND AMELIORATING

THE METALS.

By William Baron Von Shroeder. F.R.S.

1684.

Translated from the German
By S Bacstrom M. D.

1797.

The following translation is interspersed with quotations from Basil Valentine, J. G. Jugel, M. Pott &c. accompanied with remarks by the translator. The remarks are included in parenthesis (thus) to distinguish them

William Johnson Schröder

Fellow of the Royal Society in London

Instructions

concerning

the Art of transmuting and ameliorating

The Metals.

written in 1684.

now published by Fr: Rothscholtzen

Nurnberg 1733. 8°

translated from the german

by S. B. 1797.

My Intention is not to enter into Disputes as my Time is too precious for that. what I propose writing I have seen and partly elaborated myself, and am still employed in bringing the same to perfection.

Although it is hardly worthy a Man's while to bring any proofs concerning the Reality and Existance of our art, yet if we were not to mention Something, our Silence would by many be deemed inability. therefore almost against our Inclination we see ourselves obliged to relate a few Facts. the Truth of which can not be taken in question.

It is positively known that Theophrastus Paracelsus was well acquainted with the knowledge of transmuting ☿ and ♄ into ☉; this has even been attested by Some of his Ennemies.

Raymundus Lullius transmuted a great quantity of ♄ into ☉, which he gave to King Henry of ~~France~~ England, to enable him to assist other powers in retaking the holy Land from the Turks; this is well authenticated in History and there exists yet a Letter written by the same Raymundus Lullius to King Henry, where he laments having furnished ☉ to the King, as

He

ie employed it contrary to Agreement, to go to war with France. Through this Letter Raymundus Lullius was put in the Tower of London as a prisoner of State.

I have seen several Rose nobles, which have all been made of that ☉ procured by Lullius. But what need have we to quote Examples of remote Times? we have plenty of a later date and even have no occasion to go out of Germany!

Whosoever doubts, let him go to Dresden in Saxony and examine the so called ☉-House, and let him enquire what has been transacted in that Laboratory, in the times of Elector Augustus, Elector Anne and their son Christianus I, and let him ask from whence proceeded those Superb Buildings seen at Dresden? — If He, the unbeliever, wants still stronger proofs, let him go to the Electoral Libraries and enquire for the Chemical Acts and Journals of the middle and latter End of the 15th Century, and if he goes to the Secret Chancery, he will see such an immense quantity of Manuscripts and large Volumes some written by the Elector Augustus himself, wherein he may read how from time to time the singular powders were elaborated and what immense quantities of ☉ was procured thereby weekly, that he may well

well be astonished, as we have been ourselves.

On the other hand in the Chancer of publick accounts, where all immense Expences were set down for erecting Such magnificent Buildings, he will not find a Single Groschen / set down as received for defraying Such enormous Expences.

Such Buildings were the palaces, Stables, gardens, Augustus-Burgh &c; for erecting them the Expences flowed from the Secret Chancery, as they received it from the Gold-House.

It is well known at Vienna that Baron Chaos had a Pp in his profession, wherewith he made projection in presence of our Late Emperor Ferdinand III, when His Imp: majesty who was a Lover, a Wise and great man; made Baron Chaos a Count of the Empire.

Baron Chaos had not made the Tincture himself, but had received it from an Earl of Mansfeld, who was a General at Raab in Hungaria, who died, and the Tincture fell into the hands of Chaos.

There is at this day a Gold medal in the Imperial Cabinet of Curiosities, which

h attests, that that ☉ was made out of ☿ in the
presence of his Imp: Majesty Ferdinand III.—

The many projections which have been
made at Vienna with a Tincture of the
well known Wenzel by his present Imp:
Majesty and by many others, and that the
said Wenzel was made Baron of Reinburg,
are so fresh in memory, that it is superfluous
to repeat it here. Although Baron Reinburg
could not prepare the Tincture no more than
Baron Chaos, which is well known.

What Doctor Helvetius at the Hague
related to me with his own mouth, many
years ago, when I paid him a visit, Every
one may read in his own publication. ℣: the golden Calf. 11

Baron Wagner Echo who departed this
life only last year, had a Tincture, whereof
1 Grain transmuted 3½ ℔ of any imperfect
metal into pure ☉. Consequently 1 part trans..
muted and fixed 1680 parts.

The whole City of Praag, many wise men,
and men of Rank can testify the Truth of
this to whom the Baron showed the Trans-
mutation without fear, and made them presents
of small pieces, as Testimonies of the Truth
of the art.—

So much I know that the Barons Tincture
was elaborated per Universali; a ℣ial ▽

was

was made, first and then united with a ♃ or most subtil Crocus of ☉, and observing the degrees of △, it passed through the black, white, yellow and red Colours and was multiplied by the same ☿ial ▽. This ♃ was of a very fiery Colour.

The Saxon de Wagner & I saw was in an Arnanor built of Bricks and was fired with Charcoal.

There are at present living possessors, some of them are my Friends, others I only know, but I cannot divulge their names, whilst they are living.

I know one amongst them, who but a very few years ago, was very poor, but at present is a very different man.

Near Jurk and Auspurg can tell long Stories concerning this man's ☉ and ☽. At first I would not believe him, that he was a possessor, because he did not immediately discover himself, and I knew his former Indigence!

Men generally make use of their good Fortune according to their genius and natural Capacity.

It is yet fresh in memory, that not long ago a Hollander, a Gold Smith, of the name of

of Sommer risided in Vienna, who fixed out of a ℔ of ☿ 4 ℥ into fine pure ☉.

I have made the Experiment with my own hands, I have seen his Medicine under two Forms.

The first, whereof he gave some to the Lord Bishop of Neustadt, was a grey ♁, which I have dissolved in common ☿, and found that it consisted of 3 parts of salts and 1 part of a fixed white metallic Essence.

The other medicine was a red fixed Glass, whereof he gave some to one of the Commissaries of his Imp: majesty.

I have once seen the Operation of preparing the Medicine, which was performed in 16 hours, in a strong △, in the Open air, on account of the poisonous Fumes.

The Basis of the Medicine was a fixed ☾, which Fixation, I found, had been made with Borax in a ☾.

The tinging power proceeded from a ☊ of ♀ or of Verdigrece and from ☽ ☌ ♂.

In our days we also find in Moravia a certain person, who during a Cementation of 7 hours, after having Cemented some ☉ previously in order to render it Compact as they call it, enriched it so much with a Graduating ♁, that 3 parts out of 4 were fixed and tinged into good ☉ of nearly 24 Carat.

To

To do so will more than satisfy you, we will communicate to you an experiment which will prove at once that our Art is true.

Experiment to demonstrate the possibility and Truth of metallic Transmutation.

Take fine ☽ 1 ℥ Hungarian Copper 2 ℥, or according to this proportion &c.

Melt the 2 metals together, then granulate the mass, as is customary, as much as this weighs take ää ℥ss, mix it well in a ☿, so that it may lay in the ☿, as if it were S.S.

place the ☿ in a ∴ heat, and distil the ☿ from the mixture into a Receiver with ▽, and you will find and see the matter in the ☿ flowing together like a Gum, which is of as easy fusion as Bees wax and burns if set on fire.

This matter put it into melted ☿ on a test ♃ copell it, and you will obtain a pure metal, which dissolve in ▽, and a small proportion of fine ☉ will fall down in the ▽ Solution; keep one of your ☽ to become volatile

volatil, and by this vocalisation of ☽ you might learn Something I could communicat Some thing more here, if I had a mind to communicat indiscriminately, but I only want to prove here the possibility of a radical Transmutation of Some Small quantity of ☽ into ☉ by the power of the ☿ of ♀.

I request also the unbelieving Chemical artists or Such Lovers as are full of doubts, to try that Common and well known

Experiment with Cinnabar.

Take pure fine ☽ in Filings 1 part or 1 ♄, Common ♄♄ in longish pieces, as thick as a Straw, or a little thicker, ā ā. [illegible] dips the ♄♄ in the white of an Egg, then roll them about in the filings of ☽, So that plenty of the ☽ filings sticks on the ♄♄ all round. place these pieces into a glass body, and make an even S. S. S. with Filings and pieces of ♄♄. and lay them very regularly.

Apply an alembic on the body, luted; put the Body deep into the ∴, and in Such a manner that you may have it in your power to give Δ at the Top over the alembic, as well

as

as under the body. Thus arranged begin with your △ at the Top, but very gradually the first 2 hours, afterwards give △ below, which increase until the ☿ in the ☿☿ comes over into a Receiver half full of ▽; mind that the pipe of the alembic goes deep into the Receiver and that you lute nothing, or your vessels must absolutely fly to pieces.

In a day the operation is performed. After the Vessels are cooled, take your D out of the body, which is reduced to ashes or ☿. the ☿☿ pieces, as only the superfluous ☿ is come over, lay entire in the body, and looks blackish like Lead.

If you melt this in a ☾, you will find a strange Sort of D, which ▽ does not dissolve, as it is D fixa.

Now tell me how this pythagorean Transmutation of Bodies and Spirits has happened?

Ocular Demonstration will now convince you, I hope!

Amber

/: See Tugels Experiments with ☿☿ and D and ☉. :/
/: I shall give them hereafter. :/

The operation of the Magists differs according to the subject, which is not always one and the same.
[Stahl confirms this:]
In Respect to Books my opinion is this: Whosoever has a good Foundation, may become more perfect by Study; but He that knows nothing, will never become possessed of a ☉, by reading alone. Because the Philosophers Style is this: they keep the Subject a profound Secret, and tell their process ænygmatically, and to hinder an experienced Operator from discovering their matter, they intermix common Operations with V, ☿, or S.V. and thus lead you from one Labyrinth into another, and still they write the Truth, but intermix it with Sophistry.
Where they Speak too openly, there is deception, but where they write ænygmatically, there lays concealed the truth.
The most honest and plainest Writers are Raymundus Lullius and Basilius Valentinus, but you read all the good authors and mind where they agree in the main point, and then you must endeavour to obtain a ☉ and ☍ of ☿ out of One Subject only.
[M.r Jugel gives us such a process, to prepare a genuine ☍ of ☿ and a Philosoph ☉ or ☾ by one Operation only, from Crude Red Calaminaris from Aix la Chapelle; this ☍ of ☿, says M.r Jugel will

will perform every Operation, which ever Basilius his ☉ of ☿ can possibly do; I shall hereafter give you this process of Mr. Tugel with several other valuable Operations, from his Universal and experimental Chymistry :/

: Fr: Basilii Valentini Chymische Schriften. Hamburg 1694. 8

Basilius in all his Writings has in one particular place, p: 241. only, named openly the true and most universal Subject. /: ♄♃ ore and ☿ :/

Who soever takes this mineral Subject, will nevertheless be deceived, as Basilius does not tell you the Character nor the right time, whereby you are to know and at what time you are to get the genuine Subject.

Without such Knowledge, to know the name of the Subject merely, is of no use, as the matter varies in different mines.

If you can get the right Subject and know how to extract the ☉ of ☿ out of it, you have all that is needful.

Bernhardus Trevisanus teaches what to do with your ☉ of ☿ more than plainly, if you can but obtain his and our genuine universal mineral Subject.

Otherwise Every Subject requires a different Operation and purification, which may appear

Strange

strange to an unexperienced artist.
/. Basilius's process and universal mineral subject, which is also that of Count Bernard Trevisan, quoted by Baron Schröder, and is his favourite subject also, may as well come in here, as in any other place ;./

Basilius of Natural and Supernatural Things. Hamburg german Edit: 1694 p: 241.

"Take in the name of God a red quicksilver ore, which looks like Cinnabar, and the best gold ore /: this is hungarian ☿:/ ā ā, grind them together, before they have been in the △.
"pour upon this mixed powders, an ☌ of ☿ made per se out of Common purified and sublimid ☿ /: i. e. ☿ :/ digest it for a whole month, and you will obtain an extraction, which is heavenly.
"distil the Liquor gently in a Baln: vaporis, and the phlegma will come over, whilst the powderous ☌ remains in the bottom of the glass body.
"This ☌ dissolves all the metals in a moment.
"pour gradually and with caution, 3 times as much rect: S. V. to this ☌. digest them together,

together, until the mixture is become blood-red, and become perfectly Sweet.

"The S.V. pour from the ☌, and pour fresh S.V.R. upon the same ☌, digest again, and the ☌ will become still sweeter, pour the S.V. off again and new S.V. upon the Corrosive, and digest, and continue in this manner by dulcifying the ☌, until the ☌ is quite saturated, and is become sweet and as red as a Ruby, and transparent.

"after every digestion you must distil the S.V. from the ☌ in a Baln: Vap:, which will come over clear like ☿.

"Now take the remaining ruby red transparent Liquor and pour it into a ☽ upon calcined ♄, and distil in ashes pretty Strongly, and the ♎ of ♄ will come over into the Receiver, and will carry over its own ♃ and ☉ into one Liquor, whilst the remaining S.V. will stay behind with the ♄.

"If you dissolve ☉ in this treble or animated ♎ of ♄ you may fix the whole into Such a ☿. which will heal Diseases and procure Riches abundantly."

; this is a Via humida, as are all the Procesſes of Frater Basilius :/

; using this dulcification on Crocum Mundi: Misc: /

Baron Schröder continues thus: p: 252.

The Rays of Sun and Moon and the Influences of the Stares act and penetrate the Earth continually by means of ☿ and ☿ and meet towards the Central ☿ of the ☿. From whence they are repelled in Vapours towards the Superficies or Circumference all round.

In passing they impregnate and inspissate the Subterraneous ☿ and form it into a Saline Essence. I remember Beckers Oedipus Chymicus his remarkable Expression there, in the foregoing misc: /

This Saline Essence is further contracted by succeeding Vapours and becomes a ponderous metallic ☿, which we call Quick Silver, and ought to be named the first metal.

Sun ☉, by a further Inspissation by succeeding Vapours is gradually fixed into ☾ or ☽.

The generation of Metals commences towards the Center of the Earth and terminates towards the Superficies. The nearer the Metals lay towards the Superficies, the less they do yield; the reason is, that they are remote from the Central Heat and more exposed to the pressing Atmosphere, which hinders their maturation and Fixation. According to this philosophy the antients have proceeded, and they have looked for immature Subjects,

laying

laying not so deep as the precious Metals.

Take therefore that which in the Opinion of men seems vile and unworthy, and cast alone that which is precious. /: so says de la Brie :/

p:254. Some men have sought for the first matter and fallen into numberless absurdities.

Some have sought in Urine, in Excrements, in Hair, Dew, in a Slime which is collected in stagnating waters, in various minerals and salts, in Native Cinnabar, in artificial Cinnabar, in the Regulus of antimony and other foolish Things.

Basilius names the matter openly in one place, where he says: Recipe .p. /: p:241 :/ but as he does not tell the Signs and when you are to take the true matter, you will err nevertheless.

I know some that have this matter, but as they did not take it at the right time, their Labour is in vain.

a great difficulty arises, when you read the philosophers Books, that they have not every one made their Stone or Tincture from the most universal mineral matter, therefore

therefore their Operations and processes differ, and their Tinctures also, so that the one does not tinge so highly as the other, nor does every Tincture act on all metals, as the most universal does and ought to do. Therefore one philosopher does not always write like the other concerning his first matter or Subject and progress, which is to be noted to avoid Errors.

In regard to the most universal Subject out of which Raymundus Lullius, Bernhardus Comes Trevisanus and Basilius Valentinus have made the most universal Tincture, it is named Electrum immaturum. /: now we are as wise as we were, before we heard this name! :/ art must begin where Nature left her work unfinished, this is the plainest Description the philosophers have ever given us of this universal matter.

There are many Wonderful Opinions concerning the most universe Subject of the Philosophers; I for my part am not inclined to deny, or contradict what I have never experienced; It is certain, that there is and does exist, independent of our universal

mineral

mineral Subject, a Universal ☉ which infus-
and insinuates itself into every Matrix, and
from which ☉ all Things have their Life
and Existance. It is a pure, Subtil, vivifying
☉; I have some Knowledge of the virtues
and powers of this ☉ ☉, in regard to vegetables,
animals and minerals, and I suppose some
^ know
[illegible] to do more with this universal ☉
than I do.

Some receive this ☉ in the form of ▽, some
like a Salt, when the Sky is Serene and
clear, either by means of particular glasses,
or applying heat, or by using certain mag-
nets, such as Mumia, human Blood, mi-
nerals or metallic ashes; or by means of
mirrors, attracting that ☉ by night and
by day; which must be putrified and purified
which purification is a Master piece, as
the Signs of perfection and purity are well
to be minded; afterwards it is to be
multiplied by its own principle in Infi-
nitum and must Lastly be fermented with
☉ or ☽. Therefore I will not disturb
any one's good Idea concerning Such a

most

most universal principle or Spirit, if he has more knowledge of it, than I have; and I must confess, that the ☌ mundi has of late given me many serious Thoughts!

But there is another matter in the mineral kingdom wherein that same universal ☌ mundi is most plentifully infused, and wherein he dwells undetermined and is in Spiritual Operation and in full Course to become a Metal, yet has never been a metal yet nor even a Mineral.

This our true and genuine matter; some have named it Lutum auri.

Process

60 to obtain the ☌ of ☿ out of our matter.

Take the matter, which Basilius Valentinus /: p: 241. :/ has named, and mind that it be an unripe Electrum, and you cannot err, the Operation teaches itself.

Without ☿ nothing can be done in our art, therefore bend all your Thoughts on ☿.

Est in mercurio quicquid quaerunt Sapientes!

Nothing in the world has such a power to open Metals radically as ☿. But we do not mean Vulgar ☿, but our ☌ of ☿, although with Vulgar ☿ our ☌ of ☿ is multiplied in

quantity

quantity in Infinitum. Our ☉ of ☿ converts vulgar ☿ into its own nature, and in the same manner does our ☿ial ☉ transmute ☽ and every metal into its own nature, because it is primum Ens of metals.

This is Count Bernard Trevisan's Fountain or Solvens, flowing from a Beautiful 7 fold radiated Star — prepared from a highly purified heavenly Vitriol.

This matter must be taken in its Elevation, that is not before it is ripe.

Seek therefore this matter in an open uncovered Subject, early in the morning to wade the day, so not a devil'd these words wrongly although the Great and Wise do not esteem this Thing, and throw it away; you take the Shell and let them keep the Kernel.

Try it by Δ and ▽, and the Smoke and ill Smell will teach you, what you have to hope or expect from your matter.

The Colour is beautiful, and shews by the royal garment, that Something great is hidden therein. Follow him, until you see the Star of the Wise men, because this is an infallible Token of approaching Felicity; but I warn you not to be led astray by the

the Star of antimony, as happened to Dr. Herdott; because it is not every Star, that shews the right path, but that Star alone, which comes from the East, and did never fall on the Earth, but remains Standing right over the House, where in the King of this World was born. Our matter has been generated bi the Rays of the Sun and the moon, and consists of ☿, which on account of its internal Form is not yett inspissated.

our matter Speaks thus:

Because ☿ was never born, they made me a King. if my mother had brought me into the world, my Crown would have been lost.

It is true, no man values me, because nothing is made out of me, but I am esteemed and valued where the Stone of the Philosophers is prepared.

Second Proces concerning the preparation of our ☉ of ☿.

Jodocus Von Reche has, in his proces, plainly described the Extraction of the ☿ial ☉.
/: You have that proces in Coelum philosophorum msc: :/

Take our philosophical Nitre or philosophical Or, which is as heavy as Lead, but without

Taste

Taste or Sharpness, extract out of it a central ☉,
and make thereof a troubled slimy ▽, rectify it
until A is perfectly transparent.

(: slimy or viscous :)

With this ☌ extract its own Sulphureous anima;
mind your self, because it is a Strong poison.
rectify A of its Feces and your ☌ of ☿ is
made and Basilius his liquid Key obtained;
It is a crystalline transparent ▽, as ponderous
as Lead, and its Colour is deeply tinged like ☉.

Its use.

In this ☌ of ☿ all metals do melt and dissolve,
like Ice in ▽. nay vulgar ☿ melts therein
and is radically dissolved therein, and by
Such a Solution of ☿ communis our ☌ of ☿
is multiplied in Infinitum.

The preparation of this ☌ of ☿ is the
great Secret of the Philosophers; on this head
they are all silent, and although I write
somewhat darkly myself, yet it will be clear
enough to those that have learned from my
Writings to Know the true most universal
matter, as our matter shews, itself, what
must be done there with.—

I call it by its proper name a ☌ of ☿,
which others have expressed by enigmatical
names; Now as in the preparation of

this

N.B. This is Dyer's the most important Part of
the whole ——

this ☉ of ☿ does consist the first work, therefore be diligent and pay attention to this first operation, which may be done very well in two months time.

The ☉ of ☿ speaks thus:

I am a wolf who devores all things;
I thirst after the blood of my Children /: the metals :/
therefore I am called Devorer of Children.
I eat, kill and tear to pieces, and return
Life to those I have killed.
Nothing can live without me, and all that
dies, I kill.
What soever desires Life, must first be
buried within me. All that is living
calls me Father and is daily nourished
by me; yet no one knows how to obtain me
except he has stripped me first of my Coat.
Therefore it happens but seldom that any
man obtains a sight of me.

/: I have never been able to discover the mineral
universal subject of Baron v. Schroder.
I have always doubted between Calamin ores
Cinnabar Ore, and Auripimentum or Orpiment.
As far as my knowledge reaches they are
all three valuable subjects, but after all,
not one of the 3 might be the right matter
used by Baron Schroeder, Count Bernard and
many

many others, amongst the more modern adepts.
In order to make this Msc: more complete, I
will give you what I find in Poll's Chemistry
concerning Orpiment, but first I'll explain
Baron Schröders own procès, as applicable to
Orpiment, as far as I am able, although
in some places it seems as if he meant
♑ ore.

you have observed that the Baron says that
Basilius names it openly, where he says:
„ Recipe ☿.
This is in the old Hamburg Edit: page 241.
where Basilius says: Receipe or take in
„ the name of God a red quicksilver ore
„ which looks like ♑, and the best ☉ ore,
„ which you can find.
what can we make of this else but nat: ♑
and hungar: ♁, which generally contains ☉.
now we must mind that Basilius extracts
these 2 ores with a ☿ial ☌ or Liquor made of
♑. observe also that
♑ native or artificial consists of ☿ and ♃.
♁ consists of ☌, ♃ and ☿.
♑ Orpiment consists of ☌ and ♃.
note further that ♃ and ☿ or ♃ and ☌ are the
first

first seminal principles of all the metals.
These 2 principles are certainly the most homogeneous and most natural keys to dissolve the metals radically, in order that death and Regeneration may follow.
Baron Schroeder calls his Subject an unripe Electrum so does Paracelsus who names it Electrum minerale immaturum.
Auripigmentum as well as ♃♃ ore ♄♁ is an immature Electrum, where the first metallic principles are found, but no metal yet brought to perfection by nature.
Such Ores as actually contain metal, can not be called Electrum immaturum.
Then he says "without ☿ nothing can be done" note this on account of Basilius's proces and Potts, hereafter.
What he means by ☍ of ☿, is Spiritual ☿, or the ☿ial Vapour, either before it is running ☿, or running ☿ reduced into a ☿ial ▽ or ☍, as Basilius made one of ♃☍, for extracting the ☿ and ☉ out of his two Ores.
Concerning the multiplication of his ☍ of ☿ by vulgar ☿ in Infinitum, Ripley mentions the same of his ☿ial ▽, if you remember.

He

He says that his ☉ of ☿ is the primum Ens of metals; so is every ☿ of ♃ animated by ♄, so is ☿☿, so is ☾, so is ☉☾.

further he says:

„ seek for this matter in an open unlocked
„ subject, early in the morning towards the day."

/: ☉☾ is extreemly open, and comes from the East, from Turky. :/

„ take the Shell, and let them keep the Kernel"

/: this I do not understand :/

„ the Smoke and ill Smell will teach you" ☿

/: this is applicable to ☉☾ :/

„ The Colour is beautiful, and shews by the
„ Royal garment, that Something great is
„ hidden there in."

/: native ☉☾ is a most beautiful ☉ coloured Ore, foliated or interleaved with Scarlet and ☉ coloured Leaves :/

„ follow him until you see the Star of the
„ wise men."
„ that Star alone which comes from the East,
„ shews the right path" ☿.

/: it seems that he has made a ☽☉ solutation which can be done, as Pott says; the Star coming from the East, may allude to the subject

coming

comes from the Levant, from Surie, as we
have very little of it in the West, (Europe,
as Mr. Pott observes.)
(: Where the matter speaks " " " & do not
understand the meaning:)

The second Process.

" Take our philosoph: ☽ or philosoph: ☉, which
" is as heavy as Lead."
(: ☽ is nothing near so ponderous as Lead
not even as heavy as ☿:)
" With ☿ Mastic or Sharpness" (: so is ☽ :)
" extract out of it a Celestial ☉, and make Heavy
" a troubled Slimy or Viscous ☾, rectify it, until
" it is perfectly transparent."
(: this is the ☽ of ☿, or ☿ philosophorum Simplex:)
" With this ☽ extract its own sulphureous
" anima: mind yourself, because it is a Strong
" poison."
(: now it is ☿ philosoph: duplex, five animalus. :)
" rectify it of the Faeces &. &
" it is a Crystalline transparent ☾, as pon-
" derous as Lead, and its Colour is deeply
" tinged like ☉."
(: Now we must examine what M.r Pott
teaches us in Dissertations Chymiques
de Mon.r Pott. Tome 1.r à Paris. 1759.
4 vol: en 8.vo :)

vol: i page 140. Says Mr. Pott:

"Risigallum or auripimentum is a mineral of a ☉ Colour, divided in Saffron and Scarlet Colour'd Lamellæ, proceeding from the ☿eous Vapours combined with the volatil mercurial very penetrating Spirits, which renders this mineral extreemly proper to open the Metals. Some have called it Sandarach.

p:153. "Plinius in his 33 Books of Natural History, says: that there exists a process whereby ☉ is made by means of Orpiment; a process which is ville'd the Emperor Caligula, a prince very covetous of Riches, to cause some men to work a great quantity of Orpiment; by which Operation perfect ☉ was procured, but so small a quantity that the Emperor had reason to repent of his avarice.

"nevertheless 14 ℔ Weight of Orpiment had been converted into ☉. This process has never been attempted since says Plinius.

p:154. "There is in Turky a Single Vein of Orpiment, which furnishes all what is Sold in Europe. /: there is also a factitious Orpiment made and sold in London, which the painters use :/

p:156

"Orpiment is a brittle ore, and disposed in Lamellæ like Talk, whose leaves are strewed with Sandy particles; its colour is a fine yellow of a greenish Hue; Some parts are frequently of a beautiful Scarlet Colour.

"This kind of Sandarach is preferred above others by Alchymists. This Sandarach by its beautiful Colour resembles native ☿☿.

"It is a mineral resulting from a superficial mixture of ☌ and ♃.

"The ♃ is composed of a phlogistic ☿ and the universal acid. The ☌ is composed of vitrifiable ☿ and of a great quantity of volatil, fluid, mercurial ☿. or in plainer Terms: Its ☌ is composed of a metal and of the ♃eous mercurial ☿ found in Sea ☾.

"The ☿ of the Philosophers is also composed of this ☿ united to the purest ☿ial principle, (says Mr. Pott.)

"Orpiment contains a metallic mercurial Substance; when treated in the △ with Soap and ♃, it furnishes a ☍ as brilliant as fine ☽, but so subtil, that the ♃ consumes it in time. ☌ and concentrated fixed Alcaline Lyes dissolve it, as well as they do ☌.

177 if you fulminate ♃o with ☉, the ♄ in the ♃o is destroyed, and there remains an oval ♅ fixed by the alcalised ☉.

"This matter mixed with ♄ in fusion, renders it white, but takes away its malleability.

178. ♃o melted with sal, or soap, or ☉o of ♄ or any fixed alcali, observing the danger of its poison, gives a Metallic Brilliant ♅.

"The ♄ unites with the fixed alcali and forms a Scoria high coloured, the same as the Scoria of ♁.

181. "Egg Shells contain particularly the most fixed Vitrifiable principle."

/: from the Small pebbles, which the Hen swallows, and which alone gives hardness to the Shell; deny the fowls ∴ or gravel, and their Eggs have either no Shell at all, or a very soft one, like thin white kid Leather; I have seen the Experiment: Réaumur consequently is right, when he speaks so highly of his Liquor and Vitrum Silicis, for fixing of volatil metallic tinctures. Jugel says the same :/

p 182.

182 "Sperlingius gives a process to make a Vial Ⅲ with ☉☌; he says: Take 8 ℥ of ☉☌, 6 ℥ of ☿ and 4 ☽ fulminated together. 4 ℥ of Limatura ♂, 1 ℥ of ♂ – Charcoal, melt these Ingred: together in a ☿, but beware of the ○– Fumes, and you will have a Ⅲ.

"The Ⅲ of ☉☌ as well as the Ⅲ of ○– penetrates & makes it white and brittle, on account of its ☿ial ☿.

"When such a Ⅲ is melted, it imbibes all the Metals which you put to it, and these Metals, when afterwards treated and distilled pr. ☽ with ☿ form a Metallic ☿ or Butter in the same manner as if you had used Ⅲ ♄ ♂.

"The Ⅲ of ☉☌ or of ○– absorb Metals quicker than the Ⅲ of ♄, and renders the Metals more volatile.

"The ○– in the ☉☌ when detached from its ☌ is as violent a poison as common ○–, for men or Beasts.

185 Butyrum of ☉☌.

"I took ½ ℔ of ☉☌ finely powdered, and 1 ℔ of ☿ also in fine ☷. I put the two ☷ into a ☾ pr ☽ and mixed them by shaking the ☽, then mechanical & wide I once placed the ☽ in the Cella, where I let it remain 24 hours, to attract moisture. afterwards I placed my ☽ in a ∴ furnace, and burned it pretty deep in the ∴ I applied a large

Receiver

receiver and luted the joynings carefully, as the Fumes, if they should escape, prove mortal, when received in the Lungs.

"I have begun with a very gentle ☿ at first, which I increased gradually; the Mass in the ☽ melts and boils and a ☁ comes over like clear ▽, whose quantity is astonishing, considering that the ☉ and ♀ are both very fixed.

"I mixed this ☁ equal with ♂ and then I had not attracted in the Cellar.

"Some call this ☁ which must afterwards be rectified per Se, with the same precautions, as ☉ or Butyrum.

"Its specific gravity is equal to that of ☿, and it smokes constantly.

"After this ☁ an ☉ came over, which floated upon the ☁, and would absolutely not mix with the ☁, although I shook the glass above a 100 times.

"Increasing the ☿ I obtained a good quantity of ♀, which sublimed A Scelf in the neck and upper part of the ☽ and there remained a small ☉, containing the Sand, ▽ intermixed with the ☉.

"Agricola gives the following process: Mix

mix equal quantities of ☿ and ☉ salivem, finely
powdered separately, put the mixed ☿ into a glass
D, which place in a Cellar during ♂ and ☾.
"Then place the D in a ∴ pot, adapt a roomy
Receiver which lute carefully to the D.
"Begin with a very gentle 🜂, which do not increase
before you see it necessary, and a yellow Sublie
☉ or ☿ will come over, which smokes continu-
ally, and consumes metals like a 🜂.
"This ☉ ameliorates D in digestion, but it is too
much volatilised therein, so that it must be
refixed. and by these means you obtain a White
☉ or Luna fixa.

"Agricola says that the foregoing process is of
Appius. he adds that D is blackined by this
process but not enriched with ☉, and that
there is no Benefit from this digestion.
He adds that this Liquor has some rapport
with Bild: ♂ and that if you cohobate this
yellow ☉ or ☿ Several times upon its own
☉, your ☉ will become of a ruby Colour?
"If you distil this ☉ or ☿ from Emeril: is ♂:
this matter will give you an ☉ as red as blood."
05 Agricola says also: that he knows, that ☉
♂ and ☿ mixed, distilled and cohobated upon
their own ☉, in ordre to impregnate the ☿ with
its own fixed 🜍 contained in the ☉, produces a

dark

dark red ☉, which gives always proofs of the presence of ☉ in small quantities.

"By means of this red Butyr. the partial Transmutation of ☽ into ☉ is certainly demonstrable.

v: 209. "Baron Schröder whom we have quoted several times, tells us, that some distil ☿ with ☿, until they obtain therefrom a golden ☉, wherein they digest a Calx of ☽; but the Baron adds: that the small Trifle of ☉ obtained by this process does not pay its expences."

This is what I have collected from Pott; it seems the process of making a Butyr. of ♀. Which is done in one day cannot be that of Baron Schröder which takes 2 months, besides that we are by no means certain that ♀ is the Baron's Subject. /

v. 206. Baron Schröder continues thus:

Who soever wants to make a Tincture, must get a mercurial Menstruum, which has the power to open and destroy metals, to extract their ♄, and to unite and form with them a Chaos.

This mercurial menstruum can be made universally out of the primum Ens of ☿, that is out of the Limus, as we have mentioned before, and this is the most perfect process, by which

afterwards

afterwards a universally ringing Medicine is made. Those who prepare a ☞ of ☿ from any other Electrum immaturum, obtain only particular and not universal Tinctures.

There is nothing nearer related to Metallic mercuries than Urinous ☞s. The urinous ☞s and ☉s reduce metals either into an unreducible matter or into a running ☿, according to the knowledge and application of such urinous ☉s. Note! that ☿ is the principle out of which the tinging and transmuting power does proceed. In all alchymical operations you must also observe:

1. not to undertake destructive Calcinations of the metals, which in resolving the bodies destroy the Metallic ☿.
2. to purify your materials as much as possible and to rectify every Thing.
3. most Labours depend upon the Composition of the 3 principles, therefore nothing must be rejected from the matter, but the Faces.

I do not doubt but there are other Methods to elaborate Tinctures! Who has the means, & time and life long enough to try every process? as nature is inexhaustible.

What I have written I have either seen

or

or elaborated with my own hands.

p: 270. Any one that possesses the ☿ of ☽, can very soon accomplish particular Transmutations, independent of the great work; particulars flowing from this genuine Fountain are profitable, others are not so.

It is also true, that the power to attract and communicate the Solar ☿ can proceed from no other but the mercurial principle. This is in every metallic body, and by this particular Tinctures can be made; because the Philosophical ☽ shews itself in various Shapes and Forms, and in as many different powers — sometimes as a running ☽, at other times as a dry coal ☽, at other times as a humid ☿ of ☽; Therefore a practical Philosopher sees the Sophic ☽ in a different Form, according to the matter he works upon.
The true Sophic ☽ does heat itself and is a △.
Vulgar ☽ is cold.

Without a mercurial Medium it is difficult, or perhaps impossible, to elaborate either particular or universal Tinctures.

The Sophic mercuries must be impregnated with a pure Solar ☿, which ☿ must be taken from such Bodies as possess a Solar ☿.

Be not surprised, if I class the urinous &c. among the mercurial menstruums. Isacus Hollandicus ~~has~~ extracted the metallic ☿. with urinous menstruums.

The art of all particular medicines consists in

1 that the sulphurs be extracted out of metallic Bodies, radically opened:

2 that such sulphurs be highly purified and separate from all terrestrial Faces:

3 that your ☿. although they should be corrosives, be prepared from purified materials, and separated from all phlegma:

4 that if ☽ is to be transmuted by a particular Tincture, such ☽ be first prepared.

amongst all chemical Labours Cementation is the most difficult; there is no Man who can call himself a master in Cementations.

The safest and surest particular Transmutations are such, where, in Via humida, 2 Liquors are digested and maturated together.

The Solar ☿ is found in other metals and minerals as well as in ☉.

About 15 year ago I ~~have~~ presented the King of England a Goblet of Ruby Glass, which Glass I had tinged by projection. [about 1669]

Those that know how to elaborate a mercurial Menstruum from Man's ☐; if they know how to apply it, they may obtain universal Tinctures,

and

and they will see such curious phenomena, as Tinctures entirely metallic do not produce.

Our universal mineral matter, whilst in its crude State, has lately made a great noise in Germany amongst some physicians.

In England that same matter has also lately been praised by physical people above other medicines.

yet no Body knows what he has in hands, they undertake preparations and Corrections, and they do more harm than good, in Spoiling the matter.

If they took the matter in its crude State, and used it so, provided they knew how to chuse and select the genuine matter, they would effect much more good.

In England our matter is dear and Scarce, but in Germany abundant enough, and who soever knows it well, finds more of the true matter than of the false or Spurious.

Bernhardus trevisanus and the little Treatises Enchiridion Physica restituta and arcanum Philosophice hermeticæ under the name of Spes mea in agno, have described our process with our matter as plainly as possible.

Finis

REMARKS.

D.r Bacstrom's remarks on the Baron's process are very ingenious, but, nevertheless, I waille explain his meaning differently: It is little wander that the meaning of the Alchemists shoulde be often misthen, by even the moſt acute and discerning; for, though in some haints they were pretty generally agreed, their philosophy was erroneous in many particulars and hardly any two of them had exactly the same system; and, besides, they wrote designedly in an obscure stile. To comprehend their writings it is however necessary to have some knowledge of, & to explain them by their own philosophy, otherwise they will remain for ever impenetrable: it is also necessary that their quibbles be guarded against.

In the work before us there is no small share of sophistry. The author says that some searched for the first matter "in Cinnabar, in the Regulus of ♁ and other foolish things," and, afterwards, "I warn you not to be led astray by the star of ♁, as happened to Dr. Herdott:" — and yet it will appear, from what follows, that his first matter is neither more nor less than ♁.

The quibble lays here: ♁ reduced to a ☿ per se will exhibit a star, but this is not "the star that comes from the east" "the star of the wise men;" for such a ☿ would be unprofitable in this work. The East means the eastern sign ♈: in this house, according to Irenæus Philalethæ, the ☥ necessary to coagulate the ☿ial ☽ was found by the wise men: now ♈ is the house of ♂: consequently ♂ is the metal that furnishes the active ☥. When ♂ is joined to ♁ and the ☿ properly purified it is then the ☿ ♁ii ♂is

—"the seven fold radiated star"—"the highly purified heavenly ☉"

According to this author it is not every ☿ that is fit to be used in preparing the stellated martial ☿ of ☿:— take it "early in the morning towards the day—do not misunderstand the words."— That is —not the ☥ only must be found in ♈ but the ☿ itself in the morning of the year, when the ☉ is in that sign; for he says, before, that "he knew some who had the matter, but as they did not take it at the right time their labour was in vain."— Almost all who have wrote upon this subject insist upon the necessity of procuring the matter, or at least on beginning the work, when the sun is in ♈ or ♉; though the author of Coelum Philosophorum says "if you only proceed right you will succeed in any season"

When the Baron bids us "take the shell and let others take the kernel," he

only intimates, that ♁ is used in this work not on account of the corporeal ☉ which is to be found in it. Rich specimens are sometimes worked upon the test for the sake of the ☉ that may be obtained from them; but the Alchemists employ this subject because of its ☿ and ♀ – not its external but its metallic ♀; nay they even (according to this author) make use of the scoria itself, and indeed all of them declare that in the last scoria a ☉ ex ♁ tic may be found.

: Cod: philos: msc: /

Where he makes the matter speak the language agrees with the philosophy of the Alchemists. The corporeal ☉ which it contains is the smallest part of its worth – it contains ☉ in potentia, which, by a skilful artist, may be drawn forth in the form of sophic ☉; whereas had its mother the ☿ concocted it perfectly it would have been born only vulgar ☉, and therefore unfit for the great work, having no more than a natural perfection necessary for its own formal

existence. It might be used as a ferment to receive, itself, a higher power, but has no power to communicate to other metals till it first receive it.

No man values ♄ on account of any mechanic use to which it can be applied; for, alone, it is useless; and even when used in combination is applied to barely any other use than that of hardening lead: but though useless in the arts it is esteemed by the Alchemists.

We now come to another quibble; for though <u>cinnabar</u> be not the Barons <u>first</u> matter, mercury is his <u>second</u> matter. — "Bend all your thoughts on ☿" — "take our philosophical ☾ or ☉ which is as heavy as lead, but without taste or sharpness, and extract out of it, (by means of ☿) a central ☉" &c. By extracting a central ☉ from the All he intimates that the ☿ to be employed in this second work must first be sublimed with common ☉, by which means the ☽ of ☉ is united to the ☿ in a concrete form, almost or altogether free

from humidity. The ♎ being distilled with the ☿☌ a fluid butter of ♁ is obtained — "a troubled slimy ▽ which when rectified is perfectly transparent." — "With this ☌ extract its own sulphureous anima ℘" — that is: sublime or distil the rectified butter from the first scoria obtained in making the ♎♁♁.

How often he purifies his ♎, — how often he rectifies the butter, — how often he cohobates the ☌ upon the ☉ of the scoriæ he does not inform us, but it is probable these operations were frequently repeated as he allows 2 months for this labour.

When this labour is finished you have then obtained "the ☌ of ☿, — Basilius's liquid key, — a christaline ▽, ponderous as lead; & now deeply tinged like ☉" by the animation received in the distillations from the scoriæ — perhaps after digesting on the same.

He calls this purified, animated Mutual butter of ♁ "a spirit of ☿", apparently for no other reason but because in distillation it rises and comes over into the receiver.

as any ☉ from matter yielding a ☉ come over by the same process.

When he makes the ☿ial ☉ speak he is only describing the matter by its ♄ nine characteristics. — ♁ belongs to the family of ♄. — ♄ considered as time produces all things, destroys all things, renovates all things; but ☉ mundi is the efficient cause of all these changes. Time as Time does nothing itself: it is in fact only the periods of the operations of ☉ mundi, without which nothing is produced, nothing lives — it kills all that die; but only for this end, that by means of corruption it may produce regeneration and a new life.

What the antient philosophers thus declare respecting nature in general our author applies particularly to the ☉ of ☿ in the labours upon metals; for from ☿ they all come — by this ☉ of ☿ they may be devoured — and by the coagulation of the same ☉ may afterwards be revived to a more noble existence.

The coagulation is probably accomplished by simply inclosing some of the ☉ of ☿ in

in a spherical glass and then digesting in a proper heat for a sufficient length of time. After the tincture is finished the first time imbibe it with the same ☌ and again digest and coagulate. Repeat the operation till the ☿ is exalted as high as you wish it. After the first coagulation it will prove sophic ☉ but not a ☿, after the second it will be a ☿, and every succeeding imbibition and fixation, or coagulation, will increase it not only in quantity but in power.

Finis.

P.S. If you employ common ☉ in the ☌ of ☿ the first coagulation will give only sophic ☉ — If you work with animated sophic ☿ without common ☉ the first coagulation yeilds the medicine of the first order, or a ☿ upon 10 parts.

Finis.

Johannis

de Monte Raphaim

Fore Runner

of

Aurora appearing on the philosophical Heaven.

Nurnberg 1733. 8.

german.

Raphaim from רָפָה Care, attention.

and יוֹם Day.

With

APHORISMS

Addressed to the Sons of Art

by the same author.

The remarks between parenthesis

[: thus :] are additions of the

Translator.

: The preface to this small Treatise is an excellent piece of poetry, I shall give you the sense of it without translating the whole, literaly:/

Who soever chuses to elevate his mind he may easily conceive why the salt of the Earth with its sweet Saltness is so much praised?

Observe what is intended here and that we speak by similitudes.

The 3 times 12th number gives the true word to name it.

Gold alone resembles it and approaches it nearly, and yett our matter is not gold.

When the Wise man saw it, he rejoiced and thought in his mind, where shall I dispose this Treasure quickly? I dare not give it to the Rich, and the poor has too much of it already. The Rich do not value it, and the poor, possesses too much of it.

Observe ye Sons of Art! This Thing unbolts the Fetters of metals and locks them up again with a soft Δ. It gives to them its juice and takes it back with Considerable gain. yet it must itself die first, before it can obtain the glory of Heaven.

It is our Stone Regis, Tincture and Δ, the key to our art, which is cheap and dear both.

For

For the Beginning of our great Work, Gold is not used, except when our Matter has acquired its fixe power and then unbinds the body of ☉.

Our Matter is perfect according to its first Essence but it becomes over perfect after it has suffered death.

This is not ☿ esteemed by all Wise Men, not the Vulgar ☿, as Vulgar ☿ proceeds from ours.

With this ☿ of △ great wonders are effected, it unites ▽ with △, it dries up what is moist and humects what is dry.

It is a Strange Matter, which few can find, although Every One knows it. Mostly it is agreable, but frequently it is also very inconvenient. Nothing can resist it, it devores what it has generated, and resuscitates what inclines to die.

It is like an Eagle, it ascends upwards to heaven descends from heaven, and out of its Grave ascends upwards again.

It is the only Thing Men desire, it is the Instrument of Nature / the Chief of the Ways of God, says Joh. / the Life of all Things, and remains for ever the Basis of Wisdom.

/. Becher in his Oedipus Chymicus p: 691. has a remarkable passage which may perhaps be of use here; „ Salt with Sulphur, forms in „ the first degree a thick ▽, Vitriolated, which is „ the first Matter of Nature and of Art, because

☌☌ can be united with ♈ by means of ☉.
I might not the foregoing poem allude to a Hepar
made of ♃ and ☉²? I pray consider about it!

Aphorisms

1.

As the Sun at present by means of Light and heat
can not produce new Creatures, but only preserves
them, in the same manner the terrestrial Sun,
Vulgar ☉ cannot engender new ☉, nor can it
exalt imperfect metals, as it possesses no
more than it needs for its own perfection.

2.

Mind ye Enquirers after Nature's Secrets!
here is a great mystery! The Book of Divine
Truth tells us: that the Sun will shine forth
7 times clearer, and the moon will shine
like the Sun.

3.

If the ☉ is to effect any good, it must be made
at least 7 times more perfect, that is it must
be tinged first before it can tinge other metals.

4.

Therefore if you wish to obtain the great Secret
you must endeavour not only to purify the
vulgar ☉, but also to tinge it, so that it may
become 7 times more red, according to the Similit
de

tude of the Sun, which is to Shine hereafter 7 times brighter than at present.

5.

The 7th number is highly mysterious! because when ☉ has been tinged 7 times, it becomes over perfect and apt to exalt the imperfect metallic bodies into Simple perfect ☉.

and if this Operation is repeated 3 times 7, that is 21 times, it has then obtained the highest perfection. Such ☉ does not produce ☉ but medicine or ℞. /: See Marrow of alchemy. 12°. :/

Therefore some Wise men have made the ℞ in 7, some in 21, and some in 42 days.
This has been done by overtinging it in Colour or ℞.

6.

as often as Vulgar ☉, after it has been opened and made Spiritual, is tinged with Redness, it increases in power and Virtue, not only in Weight but also in quality or power.
/: In ☉ the Light and Solar △ is Spirited or corporified, and ☉ is influenced by the Sun; Experience has taught us that most ☉ is found between the Tropics, where the Solar Rays fall more perpendicular consequently are more copiously concentrated. Therefore I think his tinging power must or may proceed from ☉ alone, or from a Hermaphrodite of ☉ the ☿, or ☉ and ☽ to ♂; mind De la Brie's Words! I wish you would study this :/

Nature has worked for us, in perfecting vulgar ☉, We must begin, where Nature has left it.

8.

Nature has attained her proposed End in the perfection of the ☉; to make the ☉ still more perfect is not in Nature's power, but it must be accomplished by an intelligent artist, if he wishes to obtain the Jewel of Knowledge.

9.

It is an indisputable Truth, that Nature possesses abundantly the tinging power or Solar Tincture, and prepares the same, to perfect and tinge the ☿ in the Mines into ☉. The artist must imitate Nature!

But how that is done, and with what ☉ is perfected by Nature, and in what the artist must imitate Nature, in order to find the tinging power of Nature, where with common ☉ may be tinged further and exalted into a plusquamperfect tinctural or Seminal ☉, requires much Thought, and we dare not openly prostitute that Knowledge, besides that it lays conspicuous enough before our Eyes, we need only to Stoop and catch it. Consider all Things wisely, it is not so very deeply hidden, what ennobles a Son of art.

10.

Behold all Nature. Heaven and Earth cannot

attain

attain that intended overperfection, before the 7th number of days or milleniums is accomplished, after the 6000 years are past the last 7th thousandth year will commence, which is the great Shabbath a day of peace and rest!

After which, the Sun will be made 7 times more glorious and the Moon will be like the Sun. In the same manner we must in our work ascend by 7 Degrees.

11.

When nature produces ☉ in the mines, she does it by means of her Subtil fiery ☿ and tinges with 1 part 24 parts /: i.e. 24 Carat:/ nature cannot tinge higher, but says follow me!

When you have opened your ☉, and seek for that where with nature has tinged it, you will find that in a whole ℔ of ☉ there are no more than 10 grains of ☿, whilst the body of the ☉ remains behind like a White ☿.

After Reduction by melting this becomes white ☉, or Luna fixa.

Now reckon these 10 gr: for 1 part of ☿, and divide the ℔ into 24 parts and you see that nature has tinged 24 parts with One part.

/: I look upon this to be a Subtility put in to mislead the student into Errors, because it does not agree with the whole Treatise :/

12.

How you are to proceed, to exalt the ☿ in common

consisting; ☉, so that the whole quantity employed may become ☿., is the whole Secret.

13.

There is truly to be found in nature a metallic ☿. which only requires to be multiplied, as to create it, it is not in the power of man.

as this ☿. was at first universal, before it became Special, it is necessary that the artist reduces that ☿ from its determined nature to a State of universality.

14.

There is no need of seeking in many Things, whilst bountiful nature has given us the receiving Subject as well as the true agent and augmenting principle, it depends upon you to know that principle and how to extract it from the right Subject and then to apply it properly.

15.

Now it is certain that the true philosophical matter and the genuine Subject of our art is a Mineral.

As there are so many minerals, it is difficult to find out the only right one.

It appears from the writings of the Philosophers, that they generally mention Metals and Minerals and it is worthy of notice that they mention both together, and yet they intend but One Thing, as all is hidden in one, and one is in all Things. Therefore it is to be supposed that they mean such

a

☽—☿; their ☉ & ☽; ? /

a mineral, wherein are the metals, principally ☉ & ☽ are hidden in potentia.

If you can get this out of it, so much the better, but if you miss it, do not loose courage, take any other subject in the mineral kingdom, and if you provide well, you will find there is the ☿ of Nature, if you know it; but if you do not know it well, it will escape out of your hands, which ☿ in combining it with ☉ will exalt the ☿ of ☉ in quality and quantity.

/: This proves that I am right, when I observe that Aphor: 11. was only intended to mislead us :/

16.

One subject is richer than another, which is the best I have already related, but by way of superplus I add that the best is to be found in the stone of the saturnine Aries /: ♄♂☉. ? :/

It matters not, from whence or where you take it, if you do but understand to extract the ☉ of Nature /: aurum physicum, Δ of Nature :/ i.e. the ☿ of Nature with the genuine menstruum, that is with our ☿.

/: I think this agrees with the Adepts words spoke to Helvetius: quid dicis Amice? :/

17.

Flamel says: „many have looked for it in ♄ and ♃, „others in ♂ and ♀, many in ☽ and ☿; I have looked „for it in ☉, and have found it therein. Yet I

tell

[illegible] Vase if thou canst find the Universal Epicene
, in the Centre of the Macrocosm, whom all master
, over them all.

18.

, has every one a full Liberty to operate where he pleases
s I mind that you get a thorough Knowledge of it
before you attempt it to separate it from the coarse
Body.

19.

The Empress with all the Magnesia said to Dr. Tilly Lue
Lue, who asked him what the genuine Matter
of the Philosophers was and whereof they made
their Ps. He said our Menstruum is a hea
venly Salt, or a Salt of heavenly virtue, where
with we unbind the terrestrial body, and during
this Resolution the Elixir is generated.

He added that neither the salt where with
the Solution was performed nor the Mineral
out of which the Tincture is made, was expen-
sive.

20.

I think this is enough for a Son of Wisdom,
as in the Golden Calf of Helvetius the Matter
out of Which as well as the Means by which
it is made, are clearly explained with the
perfect Elaboration, so that during the whole
time of my Life I have never seen a more

perfect

Process in this art: and It is wonderful that so many Lovers of the Study read it without comprehending what a Jewel there is! The author himself did not understand what he wrote and published in his Books.

21.

I have told you that the Sinetural Essence was universal in the beginning of all Things, but afterwards became determinate & special, and therefore is in all Things of the 4 Divisions of nature, as the Astral, animal, Vegetable and mineral Department; but especially best in the Astral in the ~~Sun~~ Sun.

In the animal department man possesses it the purest.

In the Vegetable it is in Vine and ♃ 2d Quarter and in the Mineral it is in ☉ best.

22.

☉ the Sun, man, Vine and ☉ are nearly related to each other and love each other.

The Sinetural Essence in the Sun is an impalpable Λ/. Light / which never thelss can be made palpable and tangible by an intelligent artist.

In animals it is their Fat or Oil, in Vegetables it is the burning ☌ and ☍, in Minerals and Metals it is their ☿, not we do not mean here every common Brimstone, although common

♃, as well as other mineral bodies, contains also a grain of ℞, but it is most difficult to extract it therefrom, and on account of its small quantity would be cost or of very little use.

23.

The tinctural Essence is then, considered according to its State of Universality, an extreemly sublil volatil ♃eous ▽ /: such is exactly good wholesome animated ☥ :/: or △ inclosed in humidity, by means of sublil incorporeal ⊕ :/

Which ▽ mixes with all Creatures of the 4 Diversions of Nature, and assumes the properties of each Subject.

In animals it becomes Blood an Flesh, in Vegetables Root, Wood, Leaves, Blossom &c in Minerals ▽, ∴, Loam, Clay, Stone, mineral and metal; In the astral ☥ is Light and △

24.

So one may say that the Tinctural Essence is not universal it is of the same Essence as ☉ out of another Form; it is called physical ☉ by which common ☉ can be highly exalted, beside that without the spiritual physical ☉ no common ☉ can grow in the mines: or this much might be said if it was permitted to expose Venerable

Nature

nature start naked!

Let it suffice that this Universal Essence lays hidden in all Things and may from all Things be separated particularly if the Artist will be contented with a Medicine against all Diseases only

25.

From this principial Essence is to be obtained from minerals and Metals, and how it is to be combined with ☉, in order to overperfect the ☉ we find out cette Speculation among the philosophical Writings, that is where that principle of multiplication lays concealed.

26.

If you can find that Thing which multiplies the Sol or △ of ☉, you have truly that which the Philosophers have hidden; You must look for a Humidity which dissolves ☉ without noise or hissing; You must seek a Solvent where in the ☉ melts as Ice melts in warm ☿.

Sendivogius tells us that such a Humidity is extracted from the Rays of the Sun and the Moon, in a Wonderful manner by an able Artist This rarefied ▽/△ is in Comparaison with Light a matter, but comparing it with Creatures it is a Form and it self is an astral substance, and a Tincture of all natural Concretes

27.

Now how this heavenly ☿, as a heavenly Spiritual Essence but terrestrial Form is to be made tangible, because visible it was before, /: Light :/ there lays the great Secret!

Something you perceive of its quality, As you dissolve metallic bodies therein, that they became twice as heavy, than they were before such a Solution, which is well to be noticed! /: Glauber tells us that his Liquor or ☌ ☉ fixati, which he praises, as possessing wonderful qualities, and calls it Liquor Silicis dissolves a ½ of ☉ and makes it twice as ponderous, as it was before, NB. He says also that such a Liquor is positively a universal dissolvent upon animal, Vegetable and mineral substances! See Glauber's Furnaces and Apology against Farner, in your Solis :/

see Liquor Silicis :/

28.

If we did not see so many different Effects of ☿, we should know but little or nothing of the Tincture; because as many Degrees as there are of ☿, so many fold is the Tincture, but all proceeds from one only omnipresent Essence, which no man can name, and who soever knows it can teach it to no one; nay if the Master has handled it ever so often, he will constantly discover

discover something new.

29.

God has created a Thing which is also in Vitriol ☉, yet it is of much less value, it is a red ☿, and that is the Sulphur.

But how shall we get this Sulphural ☿? The ☉ must be decomposed, so that it is no more ☉; Δ must become V, ☐ must become ☿ and ☥ by means of Δ.

30.

as soon as Δ becomes V, V will become ☿, and the ☿ gets disengaged from its Fetters; and it can be no otherwise, as ☉ must pass through the Sulphural Δ, until it is totally changed and is become a Brittle, red, transparent, fiery ☿, which longs all unlikt metallic Bodies, and this is the End proposed.

31.

Sulzman in his Revelation of Divine Majesty in the Works of Nature says: that ☉ is full of Light, enveloppid in darkness.

If you can Separate that Light from darkness and turn the Central Light and Splendor of ☉ outwards, so that darkness may disappear, and that your ☉ may become a red crystalline vitrified fusible body, you possess our ☥.

32.

Crude ☉ is a deep unsavory ☉, for no other use but in Trade; But when it is Opened and its

Centre

centre is turned outwards and then it is made into a red savoury ☿, then you have the Thing you looked for, a sulphureous ☿,

/. think of De la Brie's process here, where the Basis seems to be a ☿ ous ☿; think of what Becher says in his Oedipus Chymicus quoted before, and remember the foundation built on the Salia Enixa, in a former Msc: /

/. Becher says in his Physica subterranea that ☿ contains abundantly the red ☿ of nature, and ☿ the principle or first Rudiments of ☿ / which penetrates all things, regenerates and transmutes.

Etaine I cannot tell it you, except I had a mind to break the Seal open entirely

33.

It appears then that ☿ is the only Receiver of the universal ☿, and therefore the ☿ must be tried and made plusquamperfect.

34.

Where with shall we urge the ☿ to make it thus over perfect, Spiritual and Seminal? that it may have the power to communicate what it has obtained of Over perfection?

The tincturel Essence made use of by Nature

to

Tinge the ☿ with, is the means into vulgar ☉ without any doubt an excellent pure, subtil, spiritual, fixt and incombustible ☿, by whose power ☉ is generated.

If ☉ is to be tinged higher, so that it may become a ☽ throughout in all its Atoms, it follows, that it cannot be done by no other means but by that very same Internal Essence of Nature, which the ☉ has obtained from Nature for its Simple perfection; because nothing Strange, heterogeneous or foreign must be added.

35

In ☉ you find the best purest and fixest principles, and therefore a most glorious Internal ☿, or the Solar ☽ actually present;

But although this ☿ can incombustibly be obtained from ☉, yet the Expence are such, that a poor Man could never obtain it this way, wherefore Experience has proved that several poor men have nevertheless become possessors of our grand Secret

36

Therefore there must be yet a Cheaper matter, where of a poor artist may take as much as he needs. Yet he must not be quite destitute of every means, as he must have fire and Instrument and a Convenient place to do his work in.

62.

37.

Old Saturnus presents us with a Brilliant Ore, grown in its mine out of the first Matter of all Metals; In this Ore the noble tingieg Solar ☉ is found plentifully, if you can but or Know how to extract it and to apply it rightly.

This Seems to be the Subject; by the next aphorism it appears that ☿ is not meant here. I suspect for various Reasons that ♄♄ ore is meant here.

The above Sentence „ Old Saturnus presents „ us ♄. is taken from Basilius Valentinus; from Jugels universal Chemistry it appears that ♄♄ ore or native ♄♄ is a great Subject and fully able to decompose ☾ and ☽, whereof Jugel gives us a practical proofs in the dry way by Cementation:

38.

much is said and written in favour of ♄, ♃, ♀ and ♂, but there is more Labour and expences than profit.

NB: ♀ is a noble Subject, especially when it lays yet

yet undisturbed in its Ore or Mineral, before it comes to be adulterated by greedy Druggists. /: This confirms me in my opinion, that ore is nothing else but ☿☿ ore or native ☿☿. :/

In ♂ and in ♁ is much good to be found, if you fetch it your self out of the Mines, otherwise if you buy it, you will be deceived and buy artificial for native, as the Druggists understand perfectly to adulterate and falsify all Mineral productions.

But take what ore you please, you will not be able to rub the Minerals and Metals of their hidden Treasure, except you be armed with the Universal Mercury, because thereon depends all Success.

39.

This universal Mercury is nothing else but the Astral Salt, which some have called heavenly. /: the Copper smith to Helvetius :/ The antients have called it Sal metallorum.

Appendix

Appendix

of Aphorisms annexed to the Name of Nol
by the same Author.

1.

Salus [illegible] Light, created by the almighty
invisible, Visible and corporeal, and is hidden in
all Things.

2.

[illegible] Centrum ☉ Sol [illegible]
in ea, Sine, in qui ☉ regnat [illegible] ☿ ♀ ♂
& ☽ Natura of Sal ☉, est ita sub a Compound
but a simple uniform homogeneous Essence, although
it consists of 3, viz. ☉, ☿ ♀ ♂.

3.

Est Centrum ☉ the Body of the Light,
wherein all properties of Things be, concealed,
Sine is incorruptible, although Bodies produced
by this incorruptible ☉, are corruptible.
I do seem to hint here at the fixt Alcalizate
Sal ☉, which can be obtained from the ashes of
all Burnt or Calcined Concretes:
I remember again what Becher told us in his
Cursus Chymicus quoted by me in his Misc:

4.

The Central ☉, as the genuine Body of Nature, is incorruptible to all Eternity.

Whosoever knows this Central ☉, knows God and the Foundation of all Nature.

/: Here is again a Secret in Operibus chymicis! Mr. Juvel tells us from practicable Experiment that he reduced ☉ and ☽ by native ☿ by a Cementation of 8 dl into genuine metallic ashes; now says he, resuscitate the Dead! extract from these ashes the Central ☉ of Nature. :/

5.

Nature is the principle or ☿ of Light /: exactly my Doctrine, i.e. the unmoved Cold invisible △ in the Flint and Steel, moved by the electrical Stroke into Light and △ :/ infused into the Central ☉ of all Things, as a Magnet to attract food and Nourishment and Life from above. /: Excellent indeed! :/

6. /

Nature is One and Three. One in its Oriental Simplicity; Three on account of its manifestation in 3 principles ☿ Anima, ☿ or ☿ and ☉ or Body.

1/ /: unmoved tranquil Electr: cold invisible △, or anima mundi.

2/ That same principle attracted and repulsed or moved and manifested into Light, visible.

3/ That same principle concentrated and agitated into Heat and burning △. :/ visible and felt.

These 3 do not differ in Essence, but only in manifestation.

They are frequently called by one of the 3 names, either by the name of ☿, of ☽ or of ☉, but they should be called Nature, a of Light, Soul of the world, as they constitute but one only Essence; The Knowledge and application of this Essence is a Special Blessing of God.

7.

This Essence of Nature is one Thing and no more, possessing 3 distinct qualities, viz: innate Warmth, radical Humidity and Dryness, called ☿, ☽ and ☉, which are always intimately united and inseparable.

8.

Innate Warmth generates all Things; Radical Humidity nourishes all Things, and binding Dryness preserves all Things.

yet these 3 qualities differ not centrally.

9.

Besides numberless names, nature is also called Saturnus, because it destroyes its own progeniture, after having brought them to perfection.

10.

amongst all the Children of Saturn, three are found whom Saturn does not meddle with, nor can he devore them, on account of their purity and Similitude; as He devores all his Children on account of their Impurity, he leaves these 3 Safe.

11.

These 3 Children are ♃, ☿ and ☉; these have been called by the Wise Heathens Jupiter, Neptune and Pluto.

: Jupiter in the △, i.e. universal ☿, comprised in ☉.

Neptune, in the Ocean, premium Ens of ☉, : Heb. N. sea : universal ☉ of nature. :Demogorgon:

Pluto in Hell, in the Central △ is the Earth subliming to the Circumference Subterraneous ♁ eous Vapours, i.e. ♁, whose Centre the universal ☿ is continually supplied and receives from above for that reason I have said elsewhere that ☉ and ♁ are Trees whose Roots are in the △ but their Branches and Leaves in the ▽. : see the Chemist: Vegetating ☉ :

: Here we have then the 3 greatest and most universal Subjects in Nature, whom old Saturnus cannot devore, that is ☉, ☽ and △ :

12.

♃ is the Father of Life. : Observe the universal ♃ is not meant here, but the universal △ of Nature, which common min: ♃ contains also, in the Character of universal ☿ proceeding from above :

☿ is the Fountain of Life, i.e. the universal ☿ inclosed in the vital humidity. The ☉ is the Centre of Life. I remember what I said of that ☉ which remains after Bodies are calcined to ashes, and which is indestructible in the △: In this ☉ and the Treasures of Nature flow together.

13.

The 4 Columns of Nature are the Elements, △ ▲ ▽ ▼.
Nature is their quint Essence or the Beginning of the Elements, the ☌ of Light, of Him the others derive. This quint Essence is in fact no Element, but is the Origin of the Elements.
∴ This man had very just Notions! ∴

14.

Nature herself has no principles whereof She is composed, as She constitutes a Simple invisible Essence.
∴ Very right! Visible in Light; visible and felt in Heat and △. ∴

15.

The ♃ has a great Sympathy with the Sun, because the Sun is the Fountain of Life and natural Heat.
∴ Very right, by means of our atmosphere ∴
The Celestial Heat of the Sun, influences by means

means of its Rays of Light all things, nourishes and revives them and gives to them the principle of Life, so that we may affirm as a Truth, that our ☉ and the ☽ stand in great Harmony and are by Reason of innate Heat, one and the same.

16.

The constant Companion of ☿ is ☿, and they recede never from each other, as one always needs the other. But the ☌ preserves what ☿ and ☿ produce. Thus is the ☌ the true Copulator of ☿ and ☿.

17.

In the ☿ governs Heaven, Heat and Λ.
In ☿ Λ and V and in ☌, V and ∀.

18.

Λ operates in the A, the A in V, and V in ∀.
When Λ and V operate together ☿ is generated.
when A and V operate together ☿ is generated.
V and ∀ produce ☌. and the ∀ is and remains the Receptacle of all the Elements.

19.

N: N.

If the Artist is capable to purify the ∀ in such a manner by Λ, so as to become Λ, he will obtain then the 4th principle, which is called Tincture, which is entirely Λ, that is pure free from all Elementary Impurities, and is therefore deemed Heaven.

I think we have a Hint here, to confirm a probability of Truth in Mr Gardens Expt in O.

Thus:

thus: purified ☿, or the Essence or Life of the ☿ is undoubtedly ☉, the Support of all Vegetation, He says: "if the artist knows to purify the ☿ by △, so as to become △, he'll obtain the ☉."

(see Digby:)

(see aphor: 40.)

Now as △ is a third manifestation of the universal ⌒ of Light, united with ☥ and Supported by Sul, or by a passive principle; △ may have the power to consume the Humidity in the Subject in the ☾, and in its room supply the vacuum and corporify itself in the Subject; whilst it is supported by the ⌒ of Light; to use our authors very proper Expression; which it draws continually from the ☥, for its own Life and Continuation or action; the Subject itself acting as a Magnet during the whole Operation!: ☉ in fusion lets go nothing; if fulmination with ☥ is prevented, although it evaporates badly in time, but very slowly: If we can fix the red Fumes, we fix the anima mundi itself!!

20.

(see Eugenius Philalethes his Euphrates:)

The 3 principles constitute the Chaos or Hyle where in were mixed originally the Essence of all Things, out of which Chaos God Separated the Elements, and where in lay the 3 principles ☿, ☽, ☉.

21.

21.

The ☿ or Innate Heat in all Things, is an unperishable, fat, juicy, Smeary or Oily Essence of Celestial, fiery and ☰ aërial property, originating from pure, astral, heavenly Sperm and Elemental Border, containing the forms of all Things, and lays hidden in the Centre of every Creature. /: In the fixt alcali :/
/: see my Remarks on aphor: 26, where I wrote concerning the Liquor Oris fixati, or Liquor Silicis :/

22.

This ☿ is the Central Sun of all Creatures;
/: contained in the fixed fat oily alcalein ☉ :/
and their magnet.

It is the Green Lion, the green ☿, the blessed Greenness of Nature, because it contains the vigour and power of all Nature.
/: recollect here what I communicated in De la Brie's msc: concerning the Fixation of ☿ by ☿ viva in the ☾, which Cake looks outside of a most beautiful green Colour, and inside pale-purple :/
/: It seems to give Light here :/

23.

This ☿ /: contained in the fixt alcal: central ☉ :/
is heavenly, Spiritual, Subtil, penetrating, omnipresent, and common to all 4 Departments of nature.

The Knowledge of this ☿, its preparation (penetrating, in dewdrops Glasses, China and glazed Earthen vessels, see De la Brie msc: :/ and

NB: and Application is our Whole Art. ———

/: If ☉ could be alcalised in the ☾, so as not to loose the red Tincture or ☍ mundi coagulated, undoubtedly we should then obtain what the author describes here Aphor: 21 22 and 23 :/ Let us hope!

24.

The Heavens were created before the Earth but as the ☿ of Nature is the Father of all Operations, it follows that the Heavens were produced by the power of that ☿.

/: certainly, by the power and Corporification of the invisible ☍ of Light, or anima mundi, the Chief of the Ways of God. Job: Ch: 40. :/

25.

Therefore we say that our ☿ is of a celestial Origine, although it becomes conspicuous by the
NB: Elements and Borders thereon. / or △▽ and ▽ :/

26.

although the body of our ☿ be elementary, yet the Form is heavenly, and thus Nature unites in one Body, Heavenly is nature and elementary
NB. is the Body.

27.

The universal ☿ of the Philosophers is that incorruptible Radical Humidity of all Things, originating from heavenly and elementary Essence, united with the Ethereal ☍, and the ☌ Elements for the preservation of the Innate Heat, or ☿.

28.

The ☿ or Natural Humidity was made a vehicle for the purpose of preserving the innate Heat of the ☌, and for that very reason it is so carefully commended, that it can never be separated therefrom, but is ever remaining a continual nourishment and food of the ☌.

29.

as the ☌ keeps fast the ☿ for its continual nourishment, so ☿ keeps the ☌ for its life and support. This must also be understood of the ☉.

30.

Let no master in this art boast to be able to separate the 3 principles in such a conspicuous manner, so as that it may be demonstrated this is ☌, this is ☿, this is ☉; because they are united by an inseparable Tie of union.

31.

The ☉ of Nature is a Key, without which nothing can be opened nor shut in nature; nay nature herself could not exist without this ☉ of nature.

32.

The ☉ of Nature is that indestructible Gluten by means of which ☌ and ☿ are united. NB.

/: See aphor: 21, 22, 23. :/

33.

If ☉, ☌ and ☿ were separated, they would be of no use; Let no one pretend to separate them, as it is impossible in art and nature.

/: I

:I thinks I can illustrate this: The anima mundi in its invisible State of universality is neither ☿, ☽ nor ☉, but cold unmoved tranquil △.

In the Atmosphere, inclosed in humidity, it becomes a Subtil ☉ and the universal ☿, and may then be called universal ☽ or the ☿ of nature, and on account of its Humidity, universal ☽, until at last when it takes a saline Body it is ☿, ☽ and ☉, although originally △. Thus to the Sun we may attribute the ☿, to the Moon the ☽, and to ▽ and ▼ the ☉.:/

34.

As the Husbandman has no occasion to Separate the principles of his Seed or grain, when he wants to sow it, so no more occasion has the Philosopher the Separate the 3 principles in his work.

35.

The ☉ which the Wise look for, out of which the wonderful Liquor of ☽ for their art is prepared, is terrestrial and metallic, not that it is a metal or mineral, or any such like Thing, but because it is nearer related to the mineral or metallic Essence, than to any other Thing;

NB:

for which reason it is named Electrum minerale immaturum, because nature has only begun to work therein, but left it unfinished and imperfect.

:all this can be applied to ☉ and to it's ☌ or ▽:

36.

With this Liquor of ☿ The Artist can dissolve all things into their first Essence so that the Thing becomes ☿, ☽ and ☉, united, although inseparably.

/: Glauber says the same of his Alcahest or Liquor or ☉ of first ☉, also of his Liquor Silicis. see Glaubers Works, Treatise of Furnaces and Apology against Farner, where he describes the Liquor ☉ fixt by ♂. Stahl says that if you fix ☉ by ♂, or by the ♂, it gives you the Strongest and most fiery alcali which exists in Nature. /: vide Stahl of Salts, ☉ &c. :/

37.

△ is the first agent in Nature; called Heaven.

38.

That Element by its Influence and activity impregnates and animates the ▲, and by means of ▲ impregnates the ▽, the Seas and Rivers.

The Waters becoming pregnant with the △ry Sperm of the Heavens by the medium of the ▲, deliver what they have in abundance, to the ▽;

The Earth as an universal Matrix receives the Sperm from all three, △▲▽, mixes therewith her own Central △, as a particular unctuosity or Fatness, and preserves it, for the Nourishment of all her Creatures.

/: the dew of Heaven and Fatness of the Earth! :/ 39.

☉
☿ – alcali
Heat – cold.

▲
☿ – alcali.
Heat – cold.

out of the before mentioned Elements originates and proceeds the universal Balsam and ☿ of the World, containing the 3 principles ☉, ☿ and ☿.

Because △ and ▲ make the ☿; the Sperm of ▲ and ▽ generates ☿, and the Sperm of ▽ and ▼ generates ☉.

40.

NB: But from Salt and Fire proceeds the ℞, and yet They are all but one only Thing, whose End is the Beginning, and its Beginning is the End.——

/: This last Sentence is very remarkable and confirms, what I suspect Aphorism 19. :/

Finis

*** The subject referred to by the author seems to be ☉ but he writes very obscurely.

APHORISMS

concerning

THE UNIVERSAL SALT OF NATURE.

Translated from a German Manuscript

By S. Backstrom M. D.

1797.

curious Aphorisms
concerning the universal Salt of nature.

copied from a small octavo Msc:
without name
communicated to me about 20 years ago
by Mr. F. La Fountain.
translated from the german
Ao. 1797.

1.

The Healer of all Infirmities is a son of the Sun and is the Salt of Life.

2.

When a pure matrix becomes impregnated with the principle of Life the Healer of all Infirmities is brought forth.

3.

The virginal matrix cannot bring forth the healer of Diseases without the Celestial principle of Life.

4.

The Work is wonderful. This Birth is of a heavenly Origin, although corporeal.

5.

The Child of the Sun contains the powers of Heaven and Earth, because Heaven and Earth

are

are employed in its production.

6.

The sweet Centre of Life sweet life honey, is hidden in the Centre of the Subject.

7

The sweet sulphureous ☉ of Nature is the Centre of Life.

8

The Child of the Sun nourishes itself magnetically from the heavenly principle of Life and ☉ increased thereby in power and Virtue.

9.

Whosoever comprehends perfectly the Birth of the Solar Child he may become a happy man; and if he can kill resuscitate and conduct to heaven he will obtain every Blessing this Life can give.

10.

The soul or ☉ of the killed resuscitated and glorified Child of the Sun, is the highest Medicine.

11.

The Solar Child once born must be fed and nourished, until he puts on his purple Robe and a Crown of ☉ on his head.

12.

Whosoever knows who Jesus the Saviour

is

of the World was born of the Virgin Mary in a stable knows a great mystery, and may also comprehend the mystery of the Wise Child which possessed the powers of Seven and V.

13.

There was a Man who conducted the Fire of Salts into the Bath so often, until he became quite clean, then he inclosed him naked in a transparent Apartment, closed the Door, and heated the Apartment gently, until the Sun began to sweat, and at last was totally dissolved and became a Saline V and died. D

14.

This V by continuing a gentle Heat passed through various Colours, until after a long time it became a Tincture, White and Red.

15.

The pure inward Centre contains the greatest mystery; In the Centre of the Earth is inclosed the Treasure of this Life.

16.

The pure Centre is a Looking Glass of the Omnipotence of God, therefore a true Philosopher does not rest before he has discovered the Centre of all Things.

17.

all Those that make profession of medicine and Chymistry ought to Study the Centre of Nature and the Operations of Nature, how the Superius operate in the Inferius, and then would attain the Foundation of the genuine art of healing.

18.

Whosoever knows to open that powerful and virtuous Centre with the right Key, will find and obtain the Sweet Kernel and Treasure of Life.

19.

In order to obtain the purest Centre, it is necessary to be provided with the right Key.

Ars aurum conficiendi.

Art to fabricate Sol.

20.

It is a very easy Thing for a true Philosopher to produce ☉ because he knows the Sperm, beginning and generation of ☉.

21.

☉ and its Sperm are Children of the Sun, and contain Solar powers.

22.

Gold is called Sol and is of a Solar origin.

and must be exalted and brought to perfection
by a Solar power? 23.

A true Philosopher knows the matter of ☉ its sperm ☉ ☽
and generation, and therefore is able by a genuine
imitation of Nature to produce ☉ in Granule.

24.

When the Sun is exalted in her own House: ☉ in ♌:
and when the Weather is serene and beautiful;
the Sun sinks and influences her power and
virtue into a pure Matrix, then the ☉ is generated.

25.

If you sow the sperm of Sun and Moon into a ☿ ☽ ☉
pure ♀ or Matrix, ☽ and ☉ is generated there in.

26.

In order to generate ☉ a pure Matrix and a pure
sperm or Solar ♃ are required and a sufficient
Digestion maturation and Fixation.

27.

The ☌ of ☉ and Luna is called Silver and Gold,
because, in a proper subject that ☌ becomes Silver
and Gold. 28.

The Sun generates, by his Influence, Gold and its
Sperm. 29.

The sulphureous fiery ☌ of the Stars is the
remote Spiritual Sperm of Metals.

30.

30.

All metals proceed from one Root, for that reason all planetary Colours appear in the Glass.

31.

Nature has ordained Salt to be a Sperm of metals, for that reason the Salt of nature is called mineral and metallic because it contains metallic nature in potentia.

32.

: a rea Cato- ar Homeri.

☉ is the Corporified ☽ of the Stars, and therein is the nature of metals.

33.

☉ is the Body of the Stars, whose central ♄ or ♃ is called Sol.

34.

The purified metallic Salt can be maturated into gold.

35.

After the metallic Salt has been dissolved into a Juice, & becomes by a proper Digestion and Coction finally a Metal.

36.

If you understand how to boil softly and maturate the pure juice of the Earth, you will obtain that which it would have become in the Veins of the

Earth.

Earth, i.e. ☉ or ☽, but the Philosopher carries his natural process beyond that of Nature.

37.

Whenever Nature desires to generate ☽ or ☉, She makes use of the purest Substance of Nature.

38.

In a liquor ☉ and silicic causes a visible increase of Metals, wherefrom one may conclude safely that the Metals have their Origin from ☉ and the Pebble or Flint.

See Number 39 and the following Lines.

39.

In one mineral salt is metallic Nature, therefore it can be matured into ☉.

40.

The artist makes use of such a matter, which contains in itself a generating and multiplying power; which power common ☉ has not.

41.

Art cannot create ☉, it can only promote the unripe to maturation.

42.

The Metallic salt of Nature is unripe ☉, because it contains the ☿ of ☉.

43.

Alchymists seek for ☉, and they find ☿ only, because they loose the ☿, which must tinge the body of ☉.

44.

Accordingly to our text, ☉ is the true mineral salt, wherein in ☉ is ☽ and its ☿, as the hieroglyphic Character ☉ of ☉; they are to be indicated.

The ☉ of ☉ is all Tincture.

45.

The genuine Subject contains every thing, that it wants for its perfection, therefore it can be perfected by its own principles.

46.

Our Salt generated by the powers of nature, contains the 4 Elements; it must be fixed by the assistance of art.

47.

Whosoever knows how to fix and concentrate the ☉ or △ in the Salt of nature, possesses all and understands our art.

48.

The ☉ of the genuine ☉ of nature perfects and fixes himself and his own Body, is assisted by art.

49

If the Centre of ☉ is turned outwards by art, and is reunited with its Body most intimately, and is then fixed, its power is entire and perfect, as you read in the Emerald Table.

50.

The powers of the whole substance must remain together and must neither be separated nor

Weakened.

weakened. 51.

Nature is exalted in its own ☉.

52.

If you wish to see the Body ameliorated by the ☉, ☽ that ☉ must not be expelled or forced from the Body.

53.

The ☉ which ascends in the Glass, when excited by gentle Heat, is the Agent who does all.

54.

You must ~~take~~ take away the Volatility of the ☉, by tocking him up closely, and it will be in time, what you look for.

55.

The ☉ is Fiery, the Body is cold /: so says Basilius, vide De la Brie Misc :/

56.

Most Chymical Artists ever be not Knowing the genuine acting Δ /: i.e. the ☉ in the matter :/ The exciting Δ is outwards, applied, but the Operating Δ is Within the Glass.

57.

In our whole art and Labour is, besides the external gentle Δ, only the internal secret Δ to be minded.

58.

As Coin is the whole art; Natura Boies, Art must boie also.

59.

In our artificial boiling, the external heat must not exceed the Internal.

60.

NB. The external Heat must neither be too Strong, nor too gentle.

61.

NB. The Heat must be manged nicely, in Such a manner, that one may be able to suffer the hand on the Glass constantly, without burning it.

62.

Nature and art must assist each other to perfect the Work; art operates without and Nature within the Glass.

63.

The preparation is performed in a close Vessel, that nothing may evaporate.

64.

NB. NB. The genuine metallic Salt can, by another process, be perfected in 3 days into Spiritual ☉, and be made into a Tincture.
/: a Hint confirming Mr. Sandens Operation in the ☿ :/

65.

/: Basilius Valentinus :/ In a certain Thing is White and Red, ☽ and ☉ Spiritually: turn the Inside out and the outside in

66

The pure salt of nature, which appears under
Dull a White shining Form, is by the Solar power
ripid: brought to a purple Colour, under which Form it
becomes a ☿. for man and metals.

67.

Whosoever can change the White into red, digest, boil
and maturate, knows the art.

68.

The Body of the Salt is cold, the ☍ is fiery.

69.

3: ☉ is a Cold △: alluding to the Cold, tranquil
Electr: △, or ☍ mundi, in the animated ▲: the ☍
is fiery: when moved or agitated, becomes △, in-
closed in the universal ☥ Humidity:

3: 70.

13: Whosoever can cause a radical union between
the Cold Body: the alcaline Basis: and fiery
☍, obtains a most powerful Essence.

71.

The ascending ☍ in the Vessel, excited by art,
is the internal agent, who does all.

72.

Observe! as soon as the External Heat ceases,
the Operation within the Glass ceases also, but
whenever the external Heat is too great, the ☍
within will want to escape, bursts the glass returns
to the air, and leaves the Body dead.

N.B. as soon as the White has appeared in the glass. after Blackness is past, and when you see that it sublimes no more, increase the Heat a little, and continue the Digestion, until it is red.

74.

N.B. The surest way in the Cure of Diseases, is, to comfort and strengthen the ☉ of Life in the human Body, by a pure celestial ☉. —
for this is exactly what Seaman and Lavoisier call pure vital A, I call it pure A or Ether animated by Spiritual, volatil, incorporified Nitre; that is: Elem: A incased in aereal ☉, which has not yet corporified itself upon an arcanine body —: A deprived of that Vital A inclosed in celestial ☉, becomes humidity, that is Such ▽ as is dead and inanimate and therefore inclines to become putrid immediately for want of Life, like a dead animal Body. But in my opinion such inanimate A or Humidity is soon impregnated again with A, by means of the Spiritual medium, the aëreal ☉, and that by a perpetual Circulation of the Elements, A acting constantly upon the A, and by the medium of A on the ▽, and by A and ▽ upon the ▽, and vice versa

the

central ☿ in the Earth acts upon the Sulphur, reconverts ☽, subsumes them into Vapours and ☿ to be reimpregnated by the ☊ mundi manifested in the Spiritual, incorporeal, aereal ☉ or terrestrial ☩. see Aurea Catena Homeri.

75.

Whosoever has ☿ in his power to strengthen animal Nature by a pure celestial ☉, may live to a great age.

76.

Nothing in nature is so proper to cure diseases with, as that principle which is the life of all Things.

77.

By means of the astral Salt, all Things live on Earth, because all Things receive Life from the ☿.

Sendivogius says, in the ☿ is a secret Food of Life.

78.

In the ☿ is the ☊ and Food of Life, which also descends in Dew and Rain.

79.

The astral Salt, which is a heavenly Salt is very volatil, sweet, white, brilliant like fine ☽, and is a sweet mercurial ☊.

80.

The Salt of Nature is above, in the middle and below. it is in the ☿, in ☿, in the ☿ and in all Things, as it corporifies itself with humidity with ☿, with all Vegetables, and in all Things.

81.

One and the same power nourishes the whole world, and from ☽ew all things grow, on account of its containing heavenly Salt, which proceeds from the Sun and the Moon.

82.

☽ew is a Spiritual ☿ impregnated with Sol and Luna.

83.

In ☽ew are the powers of Sol and Luna. /: might not ☽ew be his Key to open the ☿, to putrify and to regenerate it? :/

84.

a Well digested ☽ew is deemed the best ☿.

85.

The Supremus is the Life and nourishment of the Inferius.

86.

The Supremus is the Life, the terrestrial is the Body, without the Life the body is dead.

87.

87

Nothing is so proper to infuse the universal ☉ into subjects, as the ▽s which fall from the heavens.

88

The celestial ▽s are full of heavenly powers.

89

The heavenly salt in the terrestrial body is a genuine power of life: the Centre of the heavenly ▽s are the same

90

The ☉ or power in the ▽, which is a subtil ☌, is not seen until the ▽ is become a solid body.

91

When I saw that the ▽ became gradually thicker and harder, I rejoiced, because I knew that I should find what I looked for.

92

When the ☉ or the power of Nature in the ▽ is become a ☌, it is already a medicine.

93

Salt is a corporified ☉.

94

94

In salt the powers of Light and Solar rays are corporified, which have gradually taken a body in and with the ☿.

95

As the heavenly ☉ consists of Sol and Luna, so the terrestrial ☉ consists of ☿ and ☽.

96

Whosoever cannot unite the universal ☉ of the world with its proper body, boil it philosophically and fix it, will not be able to cure universally.

Finis.

A true Revelation

of the Manual Operation

for the Universal Medicine

Commonly Called

The Philosopher's Stone

By the Celebrated Philosopher of Leyden As attested upon his Death bed with his own Blood

1662

The Leyden Philosophers Works

To my Loving Cousin & Son the true Hermetic Philosopher J. H.

Dear Loving Cousin & Son, although I had resolved never to give in writing to any man, the secret of the Ancient Sages, yet out of peculiar affection & love to you, I have taken it upon me, to touch the nearness of our Relation & Life, & especially because this temporal Life is short, & Art is very dark & you may therefore not attain the wished for End, — but my Son because so precious a Jewel is not to Swine; & also this so great gift of God may be treated carefully & Christianlike

Wherfore, in Consideration thereof, I do
hereby declare myself to thee

I Conjure thee with Land & Mouth fare
1st That most especially thou faithfully k
the same from all wicked, lustfull & Crimina
persons

2dly. That thou Exalt not thyself in thy
way

3dly. That thou seek to advance the hono
of thy Creator of all things, & the good of thy
neighbour, preserve it sacredly that my Sou
may not have cause to complain of thee at
last day —— I have written here in this treati
such a part of the Kingdom of Heaven, Just as
my self have worked this treasure & finished
with my fingers, therefore I have subscribed a
this Work with my blood lying on my death
bed in Leyden 23 March 1672

The Process

In the Name of God, take of the purest & cleanest Salt, Sea Salt, so as it is made by the Sun itself, such as is brought by Shipping from Spain, (Bay Salt that came from St. Ubes) & it be dried in a warm Stove, grind it in a stone Mortar as fine as possible to a Powder, that it may be so much the easier dissolved & taken up in Dew Water which is thus to be had in the Months of May or June:

When the Moon is at the full, observe when the Dew falls with an East or S. East Wind, then you must have Sticks about 1½ foot above the Ground when driven in the Earth, then 2 or 3 such Sticks lay some four square Plates of Glass, & as the Dew falls it easily listens on the Glass like a vapour, then have

6) Glass Vessells in readiness, let the Dew drain from the sides of the Glasses into your Vessells, Do thus till you have enough the full of the Moon is a good Season, afterwards it will be Hard. Now when you have enough of your Dew, Cleer the Glasses wherein it is exactly, & keep it till you use it, that none of it Spirits may evaporate which may easily happen, Set it therefore in a Cool place; that no warmth may come to it, or else the Subtle Spirit will arise & be gone; which will not so soon happen after you have filled your Glasses with Dew gum full you close them very well with Wax

Now In the Name of God

Take of this Dew Water as much as you will, put in a Clean dipstoring Glass, then Cast a little of your forementioned powdered Salt into it

to be dissolved, & continue to put it (7
till your dew Water will dissolve no more,
till the Salt lie in it 4 days without
being dissolved, then it has enough, & into
your Dew is given its proper ponderus.

Of this compounded Water, take now as much
as thou wilt, I took about One Pound & half,
put it into a round bird with a Short neck,
fill it with our Water, & lute on a good lute,
Cover & Stopple that fits it well, that the fulm-
ing & living Spirit of the Dew may not fume
away, for if they should, the Soul of the Salt
will never be stirred up, nor the work never
brought to a right End; let the lute dry very
well of itself & set it in the furnace of B. M.
to putrify, make a slow fire, & let it digest
for 40 days or 50, & that the fume of the water
be continually round about it, & you will see
your Matter grow black, which is a token of
its

To Putrifaction. As Soon as you have taken
out, have your Dirty Furnace ready, put your
Glass with the Matter into an Inner Globe
to Coagulate, Give it a Slow degree of fire,
continue it equally for 12 or 15 Days, & your
Matter will begin to Coagulate, & to paste
round about your Glass like a Gray fat,
which as soon as you see & before it be two
Days, slacken the fire that it may Cool
leisurely, Then have in readiness, your Putri-
fying Furnace as before, set your Glass there,
give the Same degree of fire as before, let it
stand 12 Days & again you will see the Mat-
ter resolve & open as before, & open itself, but
You must every time see that the Lute & your
Glass is not hurt. When you set your Glass
in the putrifying Furnace, take care that the
Neck of your Glass be covered with a wood-
en or Glass Stopper or Cover that fits it
exact

exactly, that the Moisture of the Wa
may not come at it, when you see it
back, set your Glass as before to Coagulate
when it begins to be of a Greyish Colour
whitish, set it in a 3d time to putrify, &
regulate to the 5th time -, or like you see
if your Water in its Dissolution, is clear
Lucid & Clear, & that it appears in its Col
ation of a fine white like Snow, then it is
pared & becomes a Salt fixed which will
elt on hot Silver plate like wax; but be
re you set this your Salt out, set it again
the furnace of putrefaction that it may dis
ve of itself, then let it cool, open your Glass
you will find your Matter opened a 3d
ut, But instead of your former Salt Water
u will have a fine Sweet & very penetrating
ater which the Philosophers have hid under
ry wonderfull Names. —— It is the 4th & all
the

(o) true Philosophers, the Water out of which comes Gold & Silver, for they say its Father is ☉ & its Mother the ☽. Thus hast thou the strength of both these Luminaries conjoyned in this Water, most true, in its right form.

℞. 5 Drops of this Water taken inwardly Strengthens the understanding & Memory, & opens to us most wonderfull & Sweet things, of which Man hath heard, & of which I dare not further write, because of the Oath I made God to the Contrary, time & the holy use of this blessed Water will teach us, as soon as you have taken it inwardly such Influence will happen to thee as if the whole heavens & all the Stars with their powers are working in thee all knowledge & secret Arts will be opened to thee as in a dream, but the most excellent of all is, you will perfectly learn rightly to know all Creatures in their Nature, & by means thereof, the true understanding

tanding of God, the Creator of us, Heaven & Earth, like David & Moses & ask the Saints of God, for the wisdom of our fountain of living water will instruct thee as it did Solomon & other Brethren of our fraternity.

Would You now proceed further with our blessed matter to the forementioned intention of preparing a Tincture for Metals, Learken my Son —

Take in the Name of the Lord, of thy Celestial Water, of Heavenly water of ☿, as much as you will, put it into a Glass to dissolve, & set it in a slow heat of Ashes, that it may just receive the Warmth, then have ready well purified ☉ for the Red, or ☽ for the white Elixir, for in both the Processes are the Same; Let your ☉ or ☽ be beaten as thin as Leaf ☉, cast it by degrees into your dissolving Glass, that contains your blessed water, as you did in the beginning with your Salt, & it will melt like Ice in Warm water, & continue so to do till your ☉ or ☽ lie

therein

12) therein 4 Days without Dispolving, then it
received it due Pondus, then put this Dispolut
as before into a Round Glass, fille it 2
third parts fulle, seal it hermetically as before
let your Sigillum be well dried. Let it in t
furnace of Balneum Vaporis, make a fire & le
it remain 40 Days, as before, then will the C
or D be dissolved radically & will turn of the
deepest black in the world, which as soon as
you see, have your other drying furnace in rea
dines. Philosophers Say, there is no true Solut
of the Body without a proceeding Coagulation
the Spirit, for they are interchangeably mixe
in a due proportion, whereby the bodily Essence
becomes of a Spiritual Penetrating Nature, o
the other hand, the incomprehensible Spiritual e
sential Virtue is also made Corporeal by the
because there is made betwixt them so near a
latin or friendship, like as the Heaven is separate
the

ry Depth of Earth, & producing from thence
e the treasures & riches of the whole World

Admirandum Naturæ Operationem
Archidoxes Cognitam

With this Powder

ou may as follows project on Metals,
ake 5 parts of Fine O or D according as you
k, & Melt it in a Crucible, wrap up your
edicine in Wax, Cast it therein, give a strong
e for an hour, then take the Crucible out, as
were, calcined, then cast one part on 10 parts
imperfect metals, be it what it will, & the
me will be immediately changed into purer
tal, than what is brought out of the Mine
oduced by Melting; & when you augment it in
Strength & Virtue by resolving & Coagulating, the
time it will resolve itself in 3 Days & be
agulated in 24 hours time, to an incredible &
t highly pellucid Stone, or Red Shining Ivory

Coal. For the White Work it will become like a White Steam of Lightning.

Of this last Coagulation take one part, cast it upon 5000 of Melted ☉ or ☽ as before, it ex-tracts the same into perfect Medicine, One part whereof will tinge 100,000, parts of Melted Im-perfect Metals into the very finest ☉ or ☽. So far I have brought it further I would not Co-ver as I would set in the Matter 6 times in 24 Hours, it sublimed so highly that the most pu-(like some what most wonderfull to behold) past thro' the Glass causing an inexpressible O-doriferous Smell, take heed that it Leap over to You

Many more Wonders of this Holy Art may be added, Namely how to prepare therewith all Sorts of precious Stones, & other most admirable things, but it would require too great a book to express the whole as it ought to be, especially as the Art is endless, & not to be apprehended with

views, And my purpose Lay been Loving
sun & Son, worthy to lead thee into the
Mysteries of Nature & this holy Science, & I
ave faithfully performed it. Go thou to work
s I have done before thee, fear God, Love
thy neighbour from the bottom of thy Soul
sincerely, so will in the Manual operation, every
thing to thee, & when thou art at work therein
many of our brethren will reveal themselves to
thee, of our holy order, privately; For I
owe on my part by the Eternal God wrote
the truth which I found out by prayer &
searching into Nature, which work I have
seen with my eyes, & with my hands
treated, Therefore also I have subscribed
his Testament with my own blood, the
last day of my Life on my death bed

Actum Leyden

27 March 1662

T. G. M

From a Mss: N.° 13. page 82.

of Antimony and Mars. in Via Sicca.

If you melt ☿ and ♂ together they often, they unite spiritually.

☿ possesses perfection and Incorruptibility, ♂ contains a fixed ♃; ∴ from Physical the Sages look for the ♃ in ♂ ores, and Nature calls ☿ Stries minerales when purified by ♂: After the Destruction of Both, a fixed Body is formed which might well be called a Composition.

If you melt ☿ with ♂ 20 times, ♂ is deanimated, and becomes a dead Body, but its Life and Soul goes over into the Essence of the ☿, and becomes a coagulated and fixt metal, by adding a perfect ferment either of ☉ or ☽

a Pp. in Via Sicca of an Italian artist who lived in the 16th Century.

"Take the Well known mineral or native Red ☿ ♃ and a well precipitated ☿ of ☉ 1½ put them together in a Vial ☾, which place in a Wind furnace and let them ignite well together". "also a double pair of Bellows

and

from above & from beneath, that the Vessel

and blow the Flame of ☿ upon the Subject during one hours time or longer, till some of the yellowness vanish the Red Matter is turned away, but not totally, or else your ☿ of ☉ would melt, which must not be.

Take the ☾ out, let it cool, weigh the ☿, which has increased — Add as much more to it as you again & — and find the increase the flame over & — do over & over, the whole Red below, as till most of the mineral Red is again evaporated — till at last again, weigh the ☿ and add again 6 parts of fresh mineral Red, and proceed in the manner 30 or 60 times, and you will find your ☿ of ☉ past through the Black and all Colours and at last it will remain of a very Ruby Colour, more in Weight than the ☿ weighed at first.

This is a Generum Tinc: half an ☽ of this brings 1 Mass of ☽ in fusion or heated to ☿ in a good ☉.
/: i.e. 1. part tinges 20 parts :/

ad Medicinam

Take your ☉ Ruby, which is known like wax, and extract a very Red Essence with the Spt of Sea-☉ or of ☉ the evaporate to a dry dry & fixed Powder, but ☉, and you generum vert: ☿ ☿ upon this, ☉ and digest it upon a Hot or over the lamp, and you will obtain a Genuine ☉ potabile or Anima Solis, incruciable by any Fluxus Wherewith you may heal all Diseases.

to illustrate the foregoing process I must give you a few Lines from Nicholas Chemist. Lond. 1650. 12°

I believe it is an excellent process, provided one could get the genuine first right matter.

"The first matter, out of which the Philosophick Stone is to be made is a Vulgar Common and poor in outward appearance thing and is found in cold mines, although it grows in Every mine.

"It is but one Thing and a vile Thing, which costs nothing, & is cast away.

"This is the Mine of Metals which contains all Things needful for the work, within itself.

"You must know that in all mines what soever there does lie certain Beds of a Terrestrious or Clayish substance, under the Elastic Ore, which in some place is harder than in others. The deeper the mine is, the more copious is this Clay. It is of all Colours, mostly Yellow or Red.

"This Clay is the mother of the Metals, and the Seeds of the mines, for in it lies hidden the mineral ☉ or the Gold, ☽ the Silver ☿ the ☿, or Common Mercury ♀, and ♂ Mars Copper, which resolves itself into a white ☿ in the Refiner.

"This is the true matter or mineral Subject of the Philosophers.

"1st it is one Thing, yet it contains 3 principles.

"2d it is a Vile Thing, for it is a Clay or Dirt.

"3

Green Lion & Green Earth, viz. the Lion

" 3. It is so vile and common that Workmen throw it
" out of the mines and treat on it as a thing of no
" Value.

" I have seen high ways pav'd with it in Stiria,
" it grows here in the air and they so the same
" in Saxony. This is the Hope of metals.

" I take my matter in Hungaria, out of a O=
" mine and so I was taught, because in this Ore
" the Sol are more concocted and better, riper and more
" plentiful than in other mines.

" Paracelsus made his Elixer out of this Subject
" which he calls the green Lion, but other Philosophers
" generally take their matter out of the Lead mines
" which is the same in appearance and substance,
" but not so ripe nor so rich; this out of the L=
" mines is the philosophers Saturn, so frequently
" mentioned in their Books.

" Observe it is not Lead Ore, nor ℔ of Lead, but
" the Sperm of the Metals, where the principles are
" not yet specificated or determined towards Lead,
" but lay hidden in the mineral Clay or Ore.

" The difference betweene those Clays, is, that
" The matter out of a O mine is already so prepared
" by nature, that you shall have need but of
" one putrefaction, but with that taken out of
" a Lead mine, you must have 3 putrefactions
" for the great Universal work. /: Via humida :/

I: I have thought this of infinite Consequence and worthy to communicate it to you my good Friend! it certainly appears from the Writings of Paracelsus that this was his principal Subject; it is also that of Batadorff and of Mr. Richter the author of the Great and little Book: der grosse und kleine Bauer a valuable Treatise in german: and perhaps this is the Subject of Count Bernard Trevisan. If one could go to a Lead-Mine the mineral Clay could easily be got for nothing on the Spot, which certainly ought to be as fresh as possible before it got hard and dry. I believe it to be poisonous, as it must be Sulphureous and arsenical. I Suppose this is the very Subject of Baron Schröder: I think it is. :/ for the Operation in via Sicca with O, the C must be Shallow like a Test. made of Bone ashes mixed with OV. :/

for a deep C would not do for :/ during the Sharp of the Sulphur :/

:/ you will find hereafter that this Sun is frequently mentioned in our Cab. H[illegible] of [illegible]

[illegible] Green Lion & Mine both [illegible]

Method to ferment Medicines or R℞.
with ☉ in the ☾

Take a convenient Weight of fine pure ☉ let it melt in a ☾ in the Reverberatory, project 2 or 3 grains of the dry Medicine or Receipt into the ☾ which cover carefully with a Lid, that no Coal may fall into it; Keep it in constant fusion ☉ during an hour & then give it a strong ☽ for ½ an hour then take it off the fire and when quite cold break to the Value, which examine carefully

The ☉ must become Vitreous and of a ruby red Colour, if it is so at first Projection, put, proceed 1 or 2 grains more of the Ferment & ☉ in flow another hour in a Strong heat, and examine again, and in this manner you may easily find out how much of the Medicine your ☉ requires to become a shining Ruby red Vitreous Brittle fusible mass.

Papier de tribus wherewith all metals can be destroyed and whereby a Xp. is made in fia sicca violenta.

By M.r Cornelius de Winter.

Take one Crucible & put into it one Ounce of Salt Petre & one Ounce of Sulphur & stamp them very fine together with the Stamper & put to each ounce of the Salt Petre & Sulphur one Ounce of fine Charcoal dust.

Put the Crucible in a strong Charcoal fire, and cover it with Charcoal ashes & then presently draw your Crucible with a hooked Iron Rod out of the fire & put it in a Charcoal furnace.

Then open your Crucible so that the Salt heats gradually, as soon as the great fire ceases to rise, the mixture will melt in the Crucible and not inflame, which must be prevented by laying a Ball of soft wax moistened down in the Top of the Crucible & covering it on the Charcoal fire, so soon as you see the Salt melted, immediately pour the Xp. expressed by the Crucible upon Clean Charcoal. To make sure you may put a Raven quill through the Wax Stopper, and every danger will be prevented.

The quill will stop and be able to gather, therefore I would pull it out and it will leave a Small Tube, for a Vent hole.

Then increase upon A gradually, until the whole fire be red-hot, and let the matter run

From thence to fine Earth with the above

together during at least an hour's time; beware of the poisonous vapours, which escape continually through the Veal lute. Let the ☿ go out ? or take it out of the furnace and the ☉ pot will cool the sooner.

When the glass is cold, you must break it to take the Red Mass out, which is called Lapis de Tribus. The substance is Volatil and fumes away in the ☿.

Its use.

Reduce it to ☉. Weigh 4 dragms of this ☉, and take 1 dragm of fine ☉ or fine ☽ in Leaves; put them into a ☾, and let them flow together in the Wind-furnace cover over ☾ with a Lid, but not to let the Lid, only to prevent any Coals falling in.

The mixture must flow together, until the Lapis de Tribus is totally evaporated, and the ☿ of ☉ remains alone at the bottom of the ☾, therefore you must look every ¼ of an hour into the ☾, but do not breathe the poisonous fumes.

The remaining ☿ of ☉ is carefully opened; at the moment you see that the Evaporation is ended, take the ☾ out of the furnace.

You must be careful not to excite your ☿ at the End of the Evaporation, or your ☉ would fly out of the ☾, as it is rendered mercurial and volatil by this operation.

You may proceed in this manner with ☽, ♂ or ♀

and Lapis de Tribus, as this Composition volatilizes and subsidies all metals and renders them more sweet, when they become proper for great Things.

To prepare a ℔ of the Stone by the foregoing method in 4 days time, on a Common ☾
by Mr Cornelius de Vento.

I have told you that the Lapis de Tribus is totally volatile, therefore must be fixed for this Operation take of the Whitest and most transparent pebbles such as are found on the Shores of the River Rhine, reduce them to a fine ℔ on an iron mortar, and then sift your ℔ through a fine Sieve.

Weigh 3/4 ℔ of this pebble ℔, and 1 ℔ of Red ♄ or Minium, also sifted, mix the powders exactly, put them into a large ☾, well rubbed with Chalk, which place in a Wind furnace and melt it into a Glass, as soon as it is a Glass, take it out, because it runs quickly through the ☾.
N.B. the method of preparing ☾ to withstand and hold a gauge of ♄, would be of great value, as hitherto no such ☾s can be got in Europe!

When your Glass is cold reduce it to a fine ℔ in an iron mortar, which ℔ pass through a Sieve.

Weigh 4 ℥ of this Glass ℔ and 1 ℥ of your Lapis

[illegible] Fresco above & Basic below [illegible]

de tribus, well mixed by rubbing the ☿ in a mortar
with the ☽ and ☉, (☽ & ☉ dried) in a Lid or
with a small hole in the Centre. When the Lutum is
well dried, place the ☽ in some wood fire, and light
the Charcoal round the ☽ with dried coals on the Top
keeps thus a quiet △ during 12 hours time, so that
the ☽ in a crucible of a red heat, & I do not use
the blast of bellows.

When all the ☽ is gone off, you will find a ☽
fixed stone or glass, encased with a tenacious pure
from the ☽ and ☽ but ☽ ☿. This although
unpermeable has already some Ingress into ☽,
of ☽ is removed with this Glass, it becomes en-
riched with a few grains of ☉.

Then I use ☽ upon to ☽ ☽ weight,
and add ½ part of its weight, of your crude
Lapis de tribus, & I must again use before in
a lided ☽, during 12 hours time, and the fixt stone
with six fm added metallic substance, & I will
thereby become more penetrating.

Repeat this Ignation and adding ½ part of
the Lapis de tribus each time, keeping your ☽ 12
hours on the △, until your glass is of a deep
red Colour, then it is enough I have done it
4 times.

Fermentation with ☉.

Now take 1 penny weight of your crude ☿ of ☉
and

and 4 penny Weight of your last fixed Lap: de terr: finely powdered and mixed with the ☉ ☿ in a glass mortar by rubbing.

Put this Composition in a small ℂ, in which hole is left with a knife in the middle; place this ℂ in your Athanor and let the Substance putrify 12 hours time, then let the Δ go out.

If it is now become a Ruby glassy Stone, it is right, if not it wants a greater proportion of ☉ ☿

Try this Medicine on ☽ or ♀. /: how much? :/

Veins

/: I like the above process very much and intend to try it, at 500 pounds. but there are two difficulties :/

1/ I think the pestle will not make a Glass with the stuff above mentioned fixed alcali, which for ordinary will cause the glass to perforate the ℂ and spoil quickly.

2/ I believe no ℂ in the world will endure the 12 hours fixation of the Lapis de terribus.

This is a very great difficulty. The process which I obtained here in London about 24 years ago, I had from M.r La Fountaine, but he never told it /: who M.r de Winter was, is not known, I do not find him quoted, that I remember :/

/: the destruction of ☉ and ☽ by the Lap: de terribus is a fault proved by the author of our arcana Calcaea Fontani, as you will find hereafter :/

[illegible] Green above & Blue beneath [illegible]

The Persian and Turkish Tales compleat
by Mons.r Petit de la Croix. 5th Edition
Vol: 2. London 1767. 8vo

p: 38. "They went through the Cavern without any Ob-
"stacle and came into a Court of a vast Extent, in
"the midst of which was a dome of Crystal whose
"Entrance was guarded by two dragons, placed over
"against one another, and whose gaping Throats vo-
"mited out Whirl-winds of Fire.

Turkish Verses

"Mirun Arone Siandi, Jehan Sadey, Shilaya
"Bir Tustola Boudardan Sultan Spar Konyan.

That is:

"Even in the Vaste of the West, the Son of the King of the
"Earl a Child shall be born of them, who shall be the
"Sultan of beautiful Faces.

"I will now tell you the mystical Sense of them:
"Corrupt with moisture the dry adamine Earth, that comes
"from the East: of this Corruption will be engendered
"the philosophical Mercury, which is servicable in Nature
"and will dazzel the Sun and Moon, i.e. ☉ and ☽.
"and when he shall ascend his Throne, he will change
"Crystals in Diamonds, and other precious Stones.
"The silver Scepter standing in the Corner of
"the Room, contains the V, i.e. the Mercury, they made
"use of, to corrupt the dry Earth, and put it into the
"Condition it is in.
"The Riches of the place were made by that
"heap of ~~dry~~ black V, which you see lying in yonder
"Corner.

my thought on the last proofs
from the Turkish Taylor Tales.

I think it is playing an Emblematical Form and description
of Dee's Life & work which was revealed to him by an
Arabian Philosopher.

The Stone of Crystal Signifies the disolving globe.
the two dragons signify ☉ and ☿ ☌ ☽ ascending, or descending ☊ ?
the Bride of the West
the Sun Signifies the production
of the King of the East ∴ ☉ comes from the East Indies
the Tuscia and thus ☉ from Persia, which lays
East from Turkey and Arabia.
a Child ... the Sp or Elixer
Corrupt with moisture the day ∴ Damian Earth.
∴ imbibe or signify by alteration from the Sacred
the day Elixer Stone ∴ giving Earth, or the day
Flower made ∴ ☉ and ☿ ∴ i.e. Hyper ☿ ☌ ☽ ∴
that comes from the East ∴ that proceeds from
the ☿ fulman and detonation of ☉ ∴
the Silver Vessel contains the V or the Moisture
∴ this either Signifies Lunar Liquefaction, or it
means truly a Vessel made of fine Silver, which
can hold and resist to the fixed ☌ of ☉, better
than glass, as that ☌ dissolves glass in time.
See my Notes on De la Brie. J. D.

[illegible] rose the White Immortal
from above & Mine heart [illegible] the Sacred

, the Ruins of the place were made by the map
, of Black ⊽ ⊽

/: either cause ⊽, where with this Philosopher
made a Hepar ⊽ü, or it means the Black
tinging ⊽ of Common ⊽ :/

Perhaps you may by Study, explain this still
further and better, I am yet a Cub for
the Bride of the West

/: it may allude to ⊽ which is very plentiful
in Hungaria, which Kingdom lays West
from Turky and Arabia :/

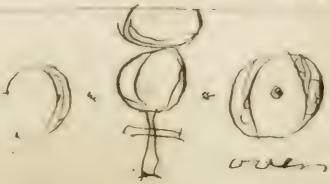
Namely the the Crystalline, ☿ in the 1st first
above the crude ♂ in retort ♃ What is meant
in the former rectification
one tail on the Philosophers tree Commune
Sublimate (Sublime), 2d again as in the
first instance when it will be a Christaline
Mass. — (same as com one tail)

Then put this Christaline one tail
of Venus (Cornu) — out of your retort with
tongs like a Christal — above. — put this
into another retort or Bottle Hermetically
sealing the mouth of it, then Let it Lay
9 days in a gentle Heate, 24 will then
turn into an amophrodite, first will
be a White oil, which is the Philosophers
Mercury, Shining on the top of it
will be the Blood of the Green Lyon
which has the appearance of a black spongy
Cinder, When it turns into that black
spongy Cinder open the Neck of your retort
& still of the oil of Silver, which
will be a Christaline Water ☽,
by a fourther Heate as heat the
Cinder remaining behind in the retort
will shall over into a Red Colour

oil which is the fix ♃ of ☉

Take the white Arsenikline ▽ by mond
Take 1 dwt put it into a white powder
Take one oz of the above powder &
put into an Egg Glass ◯ upon on, Add
an oz of the Lichor made ammoniated White
vitriol of ♃ Seale the top of Glass Hermetically
& put it in a Gentle Sand Heat & it will
dry to a White powder — Imbibe this 7
times magistery in ½ oz Each time of the
ammoniated White oil letting it Coagulate
powder Each time before a fresh imbibition
Take that in an Untill you have made
the 7 Imbibitions when it is Dried
& turned to a most White powder —
Keep this Last Stage ✠ This Process

Take 1 oz powdered Arsenikline upon 10 oz of
♃ Common Nitre stirred into powder
Imbibe it 6 times with oz of pure White
♃ Imbibed 2 times it turns into an oil
which goes one oz upon 1000 oz Iron
is the Strongest Menstruum of the Kind extant
Adieu ♄ —



over ×

[illegible] ☉ [illegible] the

[illegible] [illegible]

[illegible] take and ☌ of ☿ — ☉ — 23 ☌ — ☿

☿ — well charged thinow salt & water

[illegible] the [illegible] & ♀ together until

taken up. Then shield of the ♀ by

retort into a receiver

& it will be charged from other

(powder flowers) — [illegible]

put the source of ☉ & ♀ into a

[illegible] (Chattat Eyg Glass) object there is

in general heat in sand until

they begin to be red hot (precipitate

(cinabar) or red hot (precipitate).

Then take down brown red oxide of ♀

& [illegible] in the [illegible] as

as in the case of ☽ the same [illegible]

will take place in cold as in silver

& upon any [illegible] begins

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☌ on [illegible]

1 [illegible] 10 — 14 — 12. 100 — ☌ Sd

21 — 1 upon 10 [illegible] ☌

(Memorandum) Repeat Charge & wells to bottom of Garnet

If of the Said Inoculation 10 of
Persons 2 will Die which is 1 of 5
D- & Consequently 8 of 10 will
Live which is 100 - & 20 times included will
Live 1 of 5 which is 1000 - of times
by the Rule (2)

Number of ~~Persons~~ ~~Inoculated~~ ~~Inoculation~~

First Inoculation 1 upon 10
12th Inoculation 1 upon 100
21 Inoculation 1 upon 1000